


The Fortresse  
of the faythfull a-  
gaynſt peruel affautes  
of pouertie and vonger  
newlye made for the  
comforte of poore  
nedde Chriſti-  
ans, by  
Thomas Be-  
con.

(.)  
Houer. xlii.

A mighty strong for-  
treſſe is the name of the Lord,  
vnto that ſiegey & right  
feious, and is in ſauegarde.  
1550.



Cum privilegio adimple-  
mendū solum.



Daue bene young, and am old,  
and yet salve I neuer þ righte-  
ous forsaken, nor hys children  
begging theyre breade. The  
ryghtuo us is ever merciful and lenderth,  
and yet shall hys children haue Godds  
plenty and ynough.

Salomon Prayer. xxx.

Two thinges haue I required of the,  
O Lorde, that thou wylt not deny me be-  
fore I dye. Remoue fro me vanyte and  
lyes. Geue me nether pouertie nor riches,  
only graunt me a necessar ye luyng, least  
if I be to full, I denye the and saye: who  
is the Lord? & least I beinge constrained  
thorowe pouertie faul vnto stealing, and  
forswere the name of my God.

Christe. Math. vi.

Take no thought, saying, what shall we  
eat, or what shall we drynke, or wherewith  
shall we be clothed: after al these thynges  
seeke the Hethē. For your heauenly farher  
knoweth, that ye haue nede of all these  
thinges. But seeke ye fyrste the kyngdom  
of God and the righteousnes therof and  
al these thinges shall be caste vnto you.



To the ryght worshipful  
 Syr Ihon Robsarte knyght,  
 Thomas Becon wysheth con-  
 tinuall healeth both of  
 body and mynde  
 fro God the  
 father in  
 Christ Iesu our  
 Lorde.



**S** ofte as  
 I behold the  
 wretched and  
 to much mise-  
 rable face of  
 thys needye  
 and beggerly  
 world, pea-  
 so ofte as I  
 consyder the  
 lamentable  
 ppytfull state of the poore people, whych  
 are nowe growen vnto suche a number,  
 that they be almoste innumerable, and  
 so assayled wyth the cruell darteres of po-  
 uertie and hunger, that they in a maner  
 despayre of necessary foode and conueni-  
 ent apparel for the sustentation of theyr  
 poore wretched carcasses, and by thys  
 meanes for a redresser of these theyr ma-  
 nyfold miseries parte of the same, whose  
 byaynes are not perfectly settled, whose  
 A. ii. Iudge

## The Prologe.

iudgementes are not thorowly stated in the waye of perfecte reason, nor patiently bearynge the crosse of pouertye, contrary to Christen order and theyr bounden dutye attempte vnto the greate dishoure of al good men, vngodlye and vnlawful enterpryses, as wycked counceles, vniust assemblies, abhominable sedicions, diuillye insurreccions, detestable commocions, vncyghtuous spoylynages of other mennes goodes, vncharitable raplynages vpon theyr superiours. &c. Utterly defacynge, somuche as in theym is, the face of the common weale, not consydering this plague of fampyn and hunger to be sent into the world for synne accordynge to the threatnynges of God expressed in þe holy scriptures: I can none otherwyle the lament and hartely wyssh better and more prosperous thynges to the nedy and poore creatures of god vniuersally. For although according to the common proverbe,

I prayre mote the ful sow that is in þe styre,  
What the hungrye sow apleth, that goeth by.

Yet so many as are of God, and ledde wyth any natural or humaine affection, they remember this olde sayinge:

It is mercy in hal, Whē berdes wag al,  
and can not euen in the myddes of their wealth, but repent the mysery of the miserable, the pouerty of the poore, the sa-

min

Deut. xlviii.  
ii. Reg. xlvii.  
Jerem. xlviii.  
Ezech. iiii. v.  
iiii. xix. xxxi.  
xlii.  
Dse. ii.

Common pro-  
verbs.

## The p:ologe.

myth of the famished, and to þ vttermoſt  
of theyꝝ power ſtudye to releue the dyſ-  
treſſe of the nedꝝ both wꝝth theyꝝ goods  
and counſel. As a true Chꝛiſtē mā ioyeth  
wꝝth them that are glad, euen ſo ſorow-  
eth he wꝝth them that are ſad. Charitie  
ſeketh not her owne, but both wiſheth &  
doth wel to al men, euen to her enemies.  
Charitie putteth on the pꝛopertie of  
Chꝛiſt, whꝝch became poore to make o-  
ther ryche. Charitie ioyeth not at her  
owne ioy, if other ſorowe. Charitie dely-  
teth not in her own fulneſſe, if other wat.  
Charitie abhoꝛreth her owne reaſte if o-  
ther be diſquieted. I am combred dayly,  
ſayth S. Paule, and do care for all con-  
gregacions. Who is weake, and I am  
not weake? Who is offended, and I am  
not greued? Yea Charitie refuseth al-  
moſt to be ſaued, if other enioye not the  
lyke benefyt. Wꝝd not that moſt excellēt  
pꝛopheꝝ Moſes deſyre God either to ſoꝛ-  
geue the chyldeꝝ of Iſrael theyꝝ ſynnes  
oꝛ elſe to wype him out of þ booke of lyfe?

Wꝝd not bleſſed Paule wyſhe to be  
accuſed from God ſo that the Iſraeli-  
tes bys kynſmen after the fleſh, myghte  
be ſaued? Wꝝd not the glꝛyous Martyꝝ  
Stephen accoꝛdyng to the example of  
Chꝛiſt pꝛaye for bys enemyts? So wholly  
doth Charitie geue her ſelfe to ſerue the  
health and wealth of other.

And as touchynge the reliefe of the

A.iii.

poore

The nature  
of Charitie.  
romay. xii.

i. Corin. xiii.

ii. Corin. viii.

ii. Corin. xiii.

Exod. xxxii.

romaynes. i.

Actes. viii.

Luke. xxi.



## The Prologe.

poore and neddy, oppressed wyth the wae  
of worldly chinges, what good and god-  
ly man hath not at al tymes, as occasiō  
& habyllitie hath serued, sought it? Who  
beynge godlye mynded serunge his Chri-  
sten bzother or syster in necessitie, sekerh  
not al meanes possible to healde theym?  
Can a Christiā abouid in worldly wealth  
and suffer hys neyghbour to famyshe or  
to dye for colde? He hath not put on the  
bowels and reder compassion of Christ,  
whych is not moued wyth pitie toward  
his neddy neyghbour? What goodli and  
notable examples doth þ holp scripture  
mynyster vnto vs of socourynge the so-  
courles? What a myrroure to beholde is  
that most reuerende Patriarke Abrahā  
the father of the faythful, vnto the fayth-  
full? Wyth what alacritie and chereful-  
nes of mynde dyd he receaue into hys  
house the Angels of God beyng in mens  
lykenesse? Wyth what diligence prepa-  
red he al thynges necessary for them, as  
he thought, weary bodyes? When Loth  
saw the two aungels of God, whom he  
iudged to be men, cōming into Sodome  
at night, howe reuerently dyd he behaue  
hym selfe toward the, & instantly desyred  
the to come into his house & ther lodged  
þ night? I besech you syrs, saith he, turne  
into the house of your seruaunte, & abide  
ther. Washe your feete, & in the morning  
ye shal go forth on your iourney And af-  
terwarde

Hospitalitie.

Gene. xviii.

Gene. xix.

### The Prologe.

terwarde he made them a feast, saith the  
Scripture. These two godly auncient fa-  
thers thought it not mete to suffer stra-  
ngers and wayfarynge men to passe fore-  
by theyr houses wythoute relpese. They  
dyd accordyng to Gods holy wyl expres-  
sed by the prophēt, sayinge. Breake thy  
breaude to the hungrye, and led the needye  
and the wayfaring into thy house. When  
thou seest a naked mā, couer him, so shalt  
thou not despise thy flesh. Forget not hos-  
pitalite, saith S. Paul, for by it, certeyne  
ynwaris haue receaued angels into theyr  
houses. How ready pacient Job was to  
socour & socourles, & to relpue the needye,  
it is euident by these his wordes: When  
the poore desyred any thyng of me, haue  
I denied it them? Haue I caused the wi-  
dow to stande waityng for me in vaine?  
Haue I eaten my porciō alone that the  
fatherles hath hadde no parte with me?

For mercye grewe vp wyth me fro my  
pouthe, and compassion fro my mothers  
wombe. Haue I sene anye man peryshe  
thorow nakednes and wāt of clothyng?  
Or any poore man for lacke of raiment,  
whose sydes thanked me not because he  
was warmed with the wol of my shepe?  
Agayne he saith, I haue not suffered a  
stranger to lye wout, but I opened my  
doores vnto him, that went by the way.  
As I maye passe ouer many other exam-  
ples, contayned in the olde Testamente,

Eccl. iiii.

Heb. xii.

Job. xxi.

## The p:ologe.

which declare how merciful diuers god  
 ly both men and women were towarde  
 straungers and pooze people, how tender  
 harted and ful of most lounge pitie and  
 vnfaigned compassion, dyd our Sauour  
 Ch:ist shewe hym selfe when he fedde so  
 manye people wth seuen loaves and a  
 fewe small fyshes : I am inwardelye  
 moued w compassyon toward þ people,  
 sayeth he, because they haue now bene  
 wth me. iiii. dayes, and haue nothyng  
 to eate, and if I send them away fasting  
 to theyr owne houses, they shal faynt by  
 the way. **Marke. viii.** Forcouer, as I maye let passe  
 diuers other miracles, which be dyd for  
 the reliefe of þ pooze, as turnyng water  
 into wyne at the mariage in Cana Ga-  
 lile, and feedyng fyue thousande wth  
 fyue barley loaves & two fishes, did he not  
 shew hym selfe to take great care for the  
 pooze, when he gaue the ryche men thys  
 commaundemente? When thou makest  
 a þynner or supper, call not thy frendes,  
 & thy brethren, neyther thy kynsmen,  
 nor thy ryche neyghbours, least they al-  
 so byd the agayne, and a recompence be  
 made the. But when thou makest a feast  
 cal the pooze, the feble, the lame, and the  
 blynde, and thou shalt be happy, for they  
 cannot recompence the. But thou shalt be  
 recompenced at the resurreccion of the  
 iuste menne. In the description of the  
 generall Iudgement, whych shalbe at  
 the

**Marke. viii.**

**Joan. ii.**  
**Joan. vi.**

**Luke. xliii.**

**Math. xxv.**



## The Prologe.

the last day, is not the rewarde of euery  
lastynge lyfe set forth to the mercyfull,  
and eternal damnacion to the merciles?  
The Iudgement, sayth S. James, shall  
be without mercy, to thē that hath shew  
ed no mercy. Blessed are the mercyfull,  
for they shall obtrayne mercy. Byue al-  
meste of that ye haue, and behold al thin-  
ges are cleane vnto you, sayth our Sa-  
uioure Christ. Was not the ryche glori-  
ous damned, because he was ledde wyth  
no pietie towarde the poore?

Jacob. ii.  
Bach. v.

Luke. xi.

Luke. xvi.

O how diligent were the Apostles af-  
ter Christes ascencion to appoynt Dea-  
cons to mynister vnto the poore, and to  
prouyde that they lacke nothing? How  
earnest was blessed Paule in exortynge  
the Christians to make colleccions for  
the poore? Yea howe wroughte he wyth  
hys owne handes, that he myghte haue  
wherof to geue vnto the nedye? What a  
frendly lesson in þ poore peoples behalfe  
wyreth he vnto Byshop Timothe to be  
declared vnto the ryche worldynge?  
Comaund them that are ryche (sayth he)  
in this worlde, that they be not hie min-  
ded, nor trust in vncertayne ryches, but  
in the lyuynge God, whych geueth vs a-  
bundantly al thinges to enioye thē, that  
they do good workes, that they be redy  
to geue, and gladd to dystribute, lay-  
ynge by in store for them selfe a good  
foundacion agaynst the tyme to come,  
that

Actes. vi. xl.  
Actes. xxi.  
roma. xv.

i. Corin. x.

ii. Cor. viii.

Actes. xi.

ii. Thess. iii.

i. Timo. vi.

## The Prologe.

that they may obtaine eternal life. How  
is Dorcas a noble and vertuous womā  
commended in the holy Scripture? She  
was ful of good workes & almes dedes,  
saith blessed Luke, Yea she with her own  
handes made coates and garmentes for  
the pooze. An example worthe to be folo-  
wed of our Gentle women and Ladyes  
now a dayes, whych in tryinge and gar-  
nishynge the selues know neyther mea-  
sure nor ende, but of preparynge garmen-  
tes for the pooze, they for the most parte  
do not somuche as once dreame. Dorcas  
coude not abyde, that she her selfe shuld  
haue a ryche wardrope full of sumtu-  
ous apparel, and se her Christen Brethre  
and systern go naked and dye for colde,  
Yea rather then they shoulde wante, she  
wyl set her owne hādes to worke, which  
thyng many of our fine whightfingred  
Gentyl women, yea and some inferioure  
to them dysdayne to do.

How instantly dyd a certayne womā  
named Lidia desyre. S. Paule and hys  
companions to come into her house, and  
there to haue all thynges necessarpe for  
them? If ye thynke (saith she) that I be-  
leue on the Lorde, come into my house,  
and abyde there. Wold God the lyke af-  
feccion towarde the Preachers of Gods  
woorde were founde in oure menne and  
women at this present, then shoulde not  
so manpe of them be oppressed wth po-  
uertie, and wander abrode wthout ly-

ltes. lx.

Discours  
of Gentle wo-  
men.

ltes. xvi.

Preachers wh  
pounded.

## The Prologe.

uinges as they do nowe, vnto the greate  
 schlauder of þe Gospel, which they preach.  
 Is it not a shame that they should want  
 temporal thynges, whych minister vnto  
 vs spiritual and heauēly thynges? Hath *1. Corin. 12.*  
 not the Lorde ordeyned, that they which  
 preache the Gospel, shoulde lyue of the  
 Gospel? Are not they that rule wel, and  
 laboure in worde and doctryne, worthy  
 of double honoure? Is it not conueniēt,  
 that the housbandeman whiche labou-  
 reth, shoulde first take of the frutes? Are *1. Timo. 5.*  
 we not forbydden to mosele the mouth of *1. Timo. 4.*  
 the oxe that treadeth out the corne? Is *1. Timo. 5.*  
 not a rewarde ordeyned for the worke-  
 man? If we haue sown among you spi-  
 ritual thynges, is it a great mater, if we  
 reape your carnal thynges? Doo ye not *1. Corin. 12.*  
 know that they, whych minister aboute  
 hely thynges, lyue of the sacrifice: they *Matt. 23.*  
 whych wayte of the temple, are parta-  
 kers of the temple. Euen so also byd the  
 Lorde ordayne, that they whych preache  
 the Gospel, shoulde lyue of þe gospel, saith *1. Timo. 4.*  
 S. Paule. The Apostle requirerh that a *Titus. 1.*  
 Bishop, þe is, a spiritual minister shoulde  
 maintaine hospitalite. How busely  
 the is it for the that shuld fede other, ey-  
 ther miserably to liue on other mens tre-  
 chers, or els lyke vagaboundes to hunt a  
 boue for theyr lyuinge? Neither our  
 aūcestours nor we in tymes paste haue so  
 dealt wth þe forcererlyke Sacrifycers, wth  
 þe

Baptistes ha-  
 to fore bett  
 prouided fo  
 the preache  
 nowe.

prate=



## The Prologe.

pratlyng Papistes, wyth the monstrous  
Monckes, wyth the chattering Chan-  
nons, wyth the flatterynge sepers, and  
such other muncypse murtherers, as vn-  
der the vpsar of paynted holynes haue  
decepued almost all the worlde, ledynge  
vs from Gods blessed worde to mannes  
tryfleinge tradicions, from the waye of  
saluacion vnto the state of damnacion,  
from heauen to hel, from God to the dy-  
uyl. But so hath it euer gone for þe moste  
parte wyth the true Preachers in thys  
wycked and vnthaukeful worlde. In the  
tyme of king Achab, the true Prophetes  
of God were slayne, and the that remain-  
ed alpye, were secretlye kepte in caues  
and ther fedde wyth bread and water of  
good Abbye, whych vnfaynedly feared  
God. If they had not bene preserued by  
that godly man, they hadde eyther bene  
slayne, or els famished. But the Preistes  
of Baal abounded wyth all kynde of  
wealth. Eyghe hundred and fylty, sayth  
the scripture, did eate of Iesabels table.

Who knoweth not, that the Prophet  
Hieremie was thowen into prysō, cru-  
elly entreated and lyke to dye for hōger,  
whan Ishaiah the priestes, and suche o-  
ther false prophetes euen men pleasers,  
lyued in al wealth and aboundaunce of  
worldly thynges? Wyth what pouertie  
the disciples of Christe were greued, it  
may easily be knowen, whē they for very  
honger

regu. xlii.

ecemie. xx.  
xlii.

Isaiah. xli.

Mathe. xlii.

## The Prologe.

honger were compelled to plucke peeres  
of corne & to eate. And how pooze Christ  
was, not a fewe places of the Scripture  
do declare, whē in þ meane tyme Anas,  
Carpas, Alexander, þ Scribes, þ Phar-  
sises, Lawers, þ Bishops, the Priestes,  
þ sacrificers w al þ rable of Hypocrites  
lured in al pompe and pleasure. This in-  
gratitude, churlishnes & illiberalitie to-  
ward þ ministers of gods word shal not  
escape unpunished. He þ despyserh you,  
despyserh me, sayeth Christ, & he that de-  
spiserh me, despyserh hym þ sent me. But  
let vs retorne vnto our matter.

Joan. xviij.  
zachary. vi.  
Math. xxi.

Luke. x.

Luke. x.  
Luke. xij.  
Actes. ix.

Actes. xviij.  
Act. xxi. xxv.  
Galath. vi.

What nede I teherse, Martha, Za-  
che, Simon the tanner, Jason. Aquila,  
Philip the Euangelist, Publius, Phile-  
mon, Gaius, and suche other, whyche all  
shewed thē selues courteous, gētyl & be-  
neficial toward al þ pooze, but chefly to-  
ward thē þ were of þ household of sayth,  
as s. Paule warneth. If we haue recour-  
se vnto auncient histories, & how shal we  
learne of thē the fartherly pytie & Godly  
glad affectiō, which was in þ Bishops &  
Deacons toward the pooze people when  
Christes churche began to florish. Read  
we not, that for the comfort of the pooze  
and oppressed Christians, the godly auncient  
Bishops dyd not onely sell the  
Ornamentes, Treasures, and Jewelles  
of the churche, but also the verpe boxes  
of Golde and Syluer, wherein the Lord

Factum  
bene,

## The Prologe.

Exhortation  
of our By-  
shoppes.

des bread, whych we comenly cal þe Sacramēt of the aulter, was kept: they had rather kepe the Sacramente of Chyristes bodye in a basket of wyckers, and to sell that the y made of golde for the releife of the poze, then they shulde wante. O godly Byshoppes and faithfull sheppardes, whiche so diligently watched for the p̄seruation of their shepe both bodily and ghostly. Is it not to be thought, that the sūmes of money, whiche the beneficed mā yerelye paye to the archebicon of euerie diocesse, were fyrste of all frely graunted and gyuen of oure p̄decessours to be distributed amōg the poze people of that diocesse, as necessitie required, and the p̄descretion serued? But howe that money is now abused, who seeth not? the office of the archebicon, is yerely to visit euerie p̄rtysh in the diocesse, wher he dwellerh, and diligently to se, what þe poze people of euerie p̄rtysh want, and to make p̄uision for them, & vnto that vse, as I said before, was that mony geuen, whiche euerie beneficed mā payeth to the archebicon agayne, to se whither parson or vicar be resident vpon hys benefice, and maine- taine such hospytalite, as þe poze of þe p̄rtysh be þe better for it. But now a dayes þe archebicons aske not for þe poze, nor in what cōditiō they stād, but whether þe hostis be wel kept in þe pyre scō moulding & furring, whether corpraise clothes be cleane washed, whither the Chyismatōry be safe:

The office of  
the Archbicon.



# The Prologe.

ly locked vp, whyther the Pryestly vestment  
any vnhalowed garmentes or chalpyce in  
hys sacrificyng, whyther the copes, vest-  
mentes and albes be sufficiently repayred,  
whither the Church, Chancel, or Church  
yard be in case good ynoughe, and suche  
other trifies. God haue mercy on vs, & send  
vs once a redyffe of these thynges. Fur-  
thermore w<sup>th</sup> what a Godly pitie & chari-  
table affeccio<sup>n</sup> dyd our auncestours burne  
toward the poore members of Christ, which  
as I may speake nothyng of Abbeyes,  
Colleges, Chauntries, frechapels, &c. bils  
with theyr greate cost hospitals & suche  
other houses, enduing the same w<sup>th</sup> yerely  
reuenewes for the reliefe of the poore. Gen-  
tric fathers, fathers, but the maners of  
these fathers are clene forgottē. All seke  
theyr own auantage, & not those thynges  
whych pertainē vnto Iesu Christ. Thus  
se we the al good mē haue euer pityed the  
poore, & sought al meanes possible to do  
the good. But the contrary is found amōg  
vs now a daies. For mē according to I. II. Timo. iii.  
Pauls prophesy, are the louers of them-  
selues & not of the poore. They are coue-  
tous to the selfes, & not liberal to the poore.  
They heape to the selfes, they prouide no-  
thing for the poore, ther be many signes  
of the last day to be at hand, but this colde  
affeccio<sup>n</sup>, & more cold loue, & most cold ly-  
beralitie toward the poore. proue euidently  
that it is not far of. Amōg many other signs  
and tokens, which Christ declareth to go

Followe these  
foze fathers.

Philp. ii.

I. II. Timo. iii.

# The Psalme.

Math. xxiii.

Note.

before the daie of Judgemēt, is not this  
 one of the most euident? Forasmuch, say-  
 eth he, as iniquitie shal abound, the loue  
 of many shal waxe colde. When dyd ini-  
 quitie euer so abounde? when was þe loue  
 of men euer so colde towarde the poore?  
 The ryche worldclynge in tymes paste  
 could buylde greate monasteries for the  
 bellied Hypocrites, greate Colledges,  
 Chauntries, and Freechappels, for sub-  
 tile cartars and Purgatorie takers, but  
 who buylde somuche as a cotage nowe  
 for to harbour a sely poore man? When in  
 tymes past dishereted they? lawful be-  
 res to noutyshe in ydlenes a numbre of  
 ydle bellies vnder the pretēce of prayer,  
 but who now eue of his superfluities do-  
 eth any notable thynge for Christes poore  
 mēbers? A number of people heretofore  
 hath decked Idols and maymers, with  
 silke, velvet, and other precious vestures  
 pea wyth gold, syluer, pearle, and preci-  
 ous stones, how many now in so greate  
 a multitude do clothe þe poore naked crea-  
 tures of God wyth canals and rugge?  
 They gaue shoes of syluer & golde set w  
 ryche stones to dome maymers, but who  
 now geueth shoes of leather to þe poore?  
 O somuche vnnmercifulnes. Can these  
 thynges escape unplaged? If the Lorde  
 lyueth, plagues be at hande, excepte we  
 amende. Thys oure ingratitude to-  
 ward God, and vnnmercifulnes toward  
 the

## The Prologe.

the poore, wyl surely accelerate & haste  
forwarde the vengeauns of God to fall  
vpon vs. For whether we respect and be-  
hold the spiritualtie or tempozalty, their  
loue toward the poore compated wyth  
the loue of our Afflictours, is very cold,  
yea it is almost nothing. But if we com-  
pare their couetousnes with the desire  
of our Elders toward the goodes of the  
worlde, we shal fynde it so farre to excel  
and surmount, as the hie heavens do the  
lowe earth. How do many of oure spiri-  
tual men, as they are called, heape pro-  
mociō vpon promociō, benefyce vpon  
benefyce, deanerie vpon deanrie, prebend  
vpon prebend, and prebend for auantage?  
Ah, one fylthy belly to deuoure so many  
wealthy lyuinges? O abominaciō. And  
yet the carelesse swyne are led wyth no  
pittie toward the poore, whose sweate of  
their browes they lyk vp, whose labou-  
res of their handes they cormozantlike  
deuour. Behold their paine in teaching,  
it is very smal, behold their hospitalitie,  
it is nothinge at all. Woe be vnto these  
shepherdes, saith God by the Prophete,  
that fede themselves. Shulde not þ shep-  
herdes fede the flockes? Ye haue eatē vp  
the fat, ye haue clothed you wth þ wol,  
the best fed haue ye slayne, but the flocke  
haue ye not nourished. The weake haue  
ye not holdē vp, þ sycke haue ye not hea-  
led, the broke haue ye not bound together,

Spiritual  
mē couetous

Ezech. xxxiv



## The Prologe.

Temporal  
ne couetous.

Eccl. v.

Job acuk. ii.

Mat. vi.

þ outcasts haue ye not brought againe,  
the lost haue ye not sought, but churlish-  
ly & cruelly haue ye ruled them. Agayne  
how do many of the temporal worldlin-  
ges ioyne ferme to ferme, office to office,  
lordshipp to lordshipp, pasture to pasture,  
land to land, house to house, & house for  
auauntage: that the vengeance of God  
threatned by the prophetes maye come  
vpon the. Wo be vnto you, þ ioyne house  
to house, & couple land to lande, so nyghe  
one to another, that þ poore man can get  
no more ground. Shal ye dwel alone vpon  
the face of the earth? These thynges  
are come vpon vnto my eares, sayth þ Lord  
of hostes. Shal not many great & gorgi-  
ous houses be so waste that no man shal  
dwell in the? Agayne, wo be vnto hym, þ  
heapeth vp other mens goodes. How long  
wyl he lade hym selfe w the thicke clay?  
Wo be vnto hym, þ couetously gathereth  
euyl gotten goodes into hys house, that  
he maye set his nest on hye, to escape fro  
the power of misfortune. Thou hast deu-  
ised þ shame of thyne own house. The ve-  
ry stones of the wal, shal cry out of it. O  
how doth our sauour Christ thunder a-  
gainst þ rich worldlings, þ liue al in plea-  
sure, & yet are not once moued w pytie &  
compassiõ toward þ poore? Wo be to you, þ  
are rich (saith he) which haue your consol-  
aciõ. Wo be to you þ are filled, for ye shal  
honger. Wo be to you þ laugh now, for ye  
shal mourne & weepe. Thus se we what

## The Prologe.

unmercifullnes reigherh in the world al-  
most vniuersally. And how al the threat-  
nings of Gods vengeaunce can not quench  
in þ wicked worldynges hartes þ insat-  
urable thyrt of gathering worldly goods  
des, but that they go styl forthe to heape  
vp thycke claye agaynst the selues, yea &  
that beyond al measure, not cōsideringe  
how vaine & deceatful þ possessiō of tem-  
poral thinges is in this worlde. He hea-  
peth treasure vpo treasure, saith Dauid,  
& yet knoweth he not for whō he gathe-  
reth these thinges to gether. Notable is  
the histori þ our sauour Christ telleth of  
a certaine rich mā in þ Gospel of .c. Luke  
The grownd of a certaine rich mā, saith  
he, brought forth plētyfull frutes, and he  
thought win him selfe, sayng: what shal  
I do, because I haue no roume, wher to  
bestow my frutes? And he sayd, thus wil  
I do. I wyl destroy my barnes, & buylde  
greater, & the wyl I gather al my good-  
des þ are growē vnto me, & I wyl say to  
my soule, O soule þ hast much goods laid  
vp in store for mani yeres, take thine ease  
eat, drinke, & be mery. But God said vnto  
him, þ foole, this night wil they fetche  
away thy soule again fro the. The whole  
shal those thinges be, which þ hast prou-  
ided? So is it w him þ gathreth riches to  
him self, & is not rich toward god. What  
the remainerh, but þ thei which ar godli  
rich, remēber theselles to be þ stewarden

Psal. xxi.

Luke. xii.

## The Biologe.

of God, endued w<sup>th</sup> worldly substa<sup>nce</sup>,  
not to spend it voluptuously or after their  
own s<sup>ol</sup>y the s<sup>an</sup>s<sup>ty</sup>e about trifies, but vpon  
they<sup>r</sup> necessaries, and that they may  
conueniently spare, to distribute vnto the  
poore, which are their brothers in Christ  
of the same fleshe and bloude, & fellowe  
enheritours with them of one and of the  
same glory. Blessed is the riche, which  
is founde w<sup>th</sup>oute blemyshe, and hath  
not gone after golde, nor hoped in mony  
and treasures. Wher is ther such a one,  
and we shal commend hym, and call hym  
blessed. For great thinges doth he amōg  
hys people. And that the Godlye ryche  
maye be the more encouraged to gratify  
the poore and to do good vnto the nedye  
in thys wretched and begerlye tyme, let  
thē euer set these and such lyke sciences  
of the holy scriptures before the eyes of  
they<sup>r</sup> minde. My s<sup>ou</sup>ne defraude not the  
poore of hys almes, and turne not away  
thyne eyes from hym that hath the neede.  
Despyse not an hongry soule, and despise  
not þ<sup>e</sup> poore in hys necessitie. Breue not  
the herte of hym that is he alpelesse, and  
wythdrawe not the gyft frō the nedeful.  
Refuse not þ<sup>e</sup> prayer of one þ<sup>e</sup> is in trouble  
tourne not away thy face frō the nedye.  
Cast not thine eyes asyde frō þ<sup>e</sup> poore for  
any euil wil, þ<sup>e</sup> thou geue him none occasi-  
on to speake euyl of the. For if he con-  
playne of the in þ<sup>e</sup> bytternes of hys soule  
hys

Eccle. xxix.

Sentences for  
the Godlye  
ryche to remē-  
ber.

Eccle. illi.



## The Prologe.

his prayer shalbe herd, eue he that made hym, shal heare him. Be courteous vnto the cōpany of þ poore, humble thy soule vnto the elder, and bowe downe thy head to a man of worshop. Let it not greue the to bowe downe thine eare vnto þ poore, but paye thy debte, and geue hym a frēdli answer, & that with mekenes. Deliuert hym that suffereth wronge frō þ hand of þ opprressour, & be not faint harted, whē thou syghtest in iudgemēt. Be merciful vnto the fatherles as a father, and be in steade of an husband vnto theyr mother, so shalt thou be as an obediēte sonne of the hiest, & he shal loue the more then thy mother doth. Helpe the poore for þ commaundementes sake, and let him not go empty frō the, because of hys necessitie. Lese thy money for thy brother & neighbours sake, and bury it not vnder a stone wher it rusteth & corrupteth. Gather thy treasure after the commaundemēt of the hiest, & so shal it byyng the more profite the golde. Lay vp thy almes in the hand of the poore, & it shal kepe the from al yuyl. A mans almes is a purse wyth him, & shal kepe a mā's fauour as þ aple of an eye, & afterward shal it aryle & paye euery mā his reward vpo his head. It shall fight for the agaynst thine enemies better the þ shyld of a Giant, or speare of þ mighty. Who so is merciful & geueth almes, that is the ryght thanke offeringe. Eccle. xxx.

# The prologe.

Take what thine hand is able, geue w<sup>th</sup> a  
 chereful eye. For þ<sup>e</sup> Lord recōpēceth & ge  
 ueth the seuē tymes as muche agayne.  
 Beue almes of thy goods, & turne neuer  
 thy face frō the poore, & so shal it come to  
 passe, þ<sup>e</sup> face of þ<sup>e</sup> Lord shal not be tur  
 ned away frō the. Be merciful after thy  
 power. If þ<sup>e</sup> haue much, giue plēieously,  
 if þ<sup>e</sup> haue litle, do thy diligēce gladlye to  
 giue of þ<sup>e</sup> litle. For so gatherest þ<sup>e</sup> thy self a  
 good reward in þ<sup>e</sup> day of necessitie. For  
 mercy delynereth frō al syn & frō death, &  
 suffereth not þ<sup>e</sup> soule to come in darknes.  
 A great cōfort is merci before þ<sup>e</sup> high god  
 vnto al thē that shew it. Eate thy bread  
 w<sup>th</sup> the hōgry and poore, & couer þ<sup>e</sup> naked  
 with thy clothes. He þ<sup>e</sup> is merciful, doth  
 him self a benefit, but whoso hurteth his  
 neighbour, is a traitor. He þ<sup>e</sup> is liberal in  
 geuing, shal haue plenti, & he þ<sup>e</sup> warereth  
 shalbe watered also him self. Who so hor  
 derth vp his corne, shalbe cursed among þ<sup>e</sup>  
 people, but blessinge shal light vpon hys  
 beade, þ<sup>e</sup> geueth foode. Whoso despyseth  
 his neighbour, doth amisse, but blessed is  
 he þ<sup>e</sup> hath piti of þ<sup>e</sup> poore. He that doth a  
 poore mā wrōg, blasphemeth his maker,  
 but who so hath pity of þ<sup>e</sup> poore doth ho  
 nor vnto God. He þ<sup>e</sup> hath piti vpon þ<sup>e</sup> poore,  
 lederth vnto þ<sup>e</sup> Lord, & loke what he laierth  
 out, it shalbe payed him agayne. He þ<sup>e</sup> is  
 bet vnto mercy, shalbe blessed, for he ge  
 ueth of hys bread vnto þ<sup>e</sup> poore. He þ<sup>e</sup> ge  
 ueth

code. lll. i

power. xl.

power. xlii.

power. xli.

power. xli.

# The Prologe.

ueth vnto þ poore, þal not lacke, but he  
 þ turneth a way his eyes fro such as be in  
 necessitie, þal suffer great pouertie hym  
 selfe. Blessed is he þ cōsidereth þ poore &  
 nedp, the Lord þal deliuer him in þ time  
 of trouble, þ Lord þal preserue hym and  
 kepe him, & make him blessed vpo earth,  
 & not deliuer him into þ hands of his en-  
 nemies, þ lord þal cōfort him, whē he li-  
 eth sicke vpo his bed, yea & make his bed  
 in þ time of his syckenes. Lay not vp for  
 your selues treasure vpo earth, wher the  
 rust & moth doth corrupt, & wher theues  
 bzeake througħ & scale. But laye vp for  
 you treasures in heauē, wher nether rust  
 nor moth doth corrupt, & wher theues do  
 not bzeake thowow, nor scale. For wher  
 your treasure is, ther wil your hart be al  
 so. He þ hath two cotes, let him parte w  
 him þ hath none, & he that hath meat let  
 him do likewise. Geue to euery one that  
 asketh the. Be ye merciful, as your father  
 is merciful. Sel þ ye haue, & giue almes.  
 And prepare you bags, whych ware not  
 old, eue a treasure þ failerh not in heauē,  
 wher no these cōmeth, neither moth cor-  
 rupterh. Make you frendes of þ vnrigh-  
 teous Gammon, that when ye þal haue  
 nede, they may receaue you into euerlast  
 ynge habitacions. If thou wilt be per-  
 fect, go and sell all that thou haste, and  
 geue to the poore, and thou shalt haue  
 treasure in heauen.

Prover. xxi.

Psal. xli.

Math. vi.

Luke. iii.

Luke. vi.

Luke. xii.

Luke. xvi.

Math. xix.



# The Prologe.

1. Corinth. ix.

Galath. vi.

2. Cor. xiii.

Joan. iii.

He which soweth lytyll, shall reape lytyll, and he that soweth (in geuynge) largelye and frelye, shall reape plenteouslye. And let euery man do accordynge as he hath purposed in hys hart, not grudgyngly, or of necessitye: For God loueth a chereful geuer. Whyle we haue tyme, let vs do good vnto al mē, but cheifly vnto them, whiche are of the housholde of fayth. To do good and to distribut, forget not, for with such sacrifices God is pleased. He that hath the goodes of thys worlde, and seeth hys brother haue nede, and shutteth vp hys compassion from hym, how dwelleth the loue of God in him? My babes let vs not loue in worde neyther in tounge, but in worcke and trueth.

sentēces for  
the vngodlye  
to reme  
ber.

Ecclesi. v.

Ecclesi. x.

Agayne þ the vngodly ryche may learn somwhat to brydle their couetous affects & by that meanes be the more occasioned not to be altogether vnnmercifull to the poore, let them graue these and suche like textes of þ holy scripture in theyr hartes and beleue them to be as true, as there is a God. Truste not vnto thy riches, and saye not: tushe, I haue ynoughe for my life. For it shal not healde the in the time of vengeance and tempracion. There is nothyng worse then a couetouse man. Why art thou proude, o thou earthe and ashes? there is not a more wycked thyng the to loue mony. And whi? such one hath his soule so sel, yet is he but filthi dounghyle he lyueth. He þ loueth riches, shall

# The Prologe.

Not be iustified, & who so foloweth corrup-  
tion, shal haue ynough therof. **Eccles. xxxi.**  
Many one are come in great myffortune by the rea-  
son of gold, and haue found their destruc-  
tion before the. It is a tre of falling vnto  
them that offer it vp, and al such as be so-  
lish, fall therein. He that trusteth in his ri-  
ches, shal haue a faull, but þ righteous **Prover. xi.**  
shal flozpe as the grene leafe, take not  
ouer great trauayle & labour to be riche, **Prover. xxi.**  
beware of such a purpose. Whi wilt thou  
set thynne eye vpo the thyng whych soden-  
ly vanysheth awaye? for ryches make the  
selues winges, & take their flyght like an  
Eagell into the ayer. He that geueth vnto  
to þ poore, shal nor lack, but he þ turneth **Prou. xxi.**  
away hys cies fro such as are in necessi-  
tie, shal suffer greate pouertie hym selfe.  
The bread of þ nedys is þ life of þ poore he  
that defraudeth hym of it, is a mæslayer. **Eccle. xxxi.**  
He that loueth mouye, wyll neuer be sa-  
tisfied with money, and who so delyght-  
eth in riches, shal haue no profyte therof.  
Where as much riches is, ther are many **Ecclesi. v.**  
also that spend the away. And what plea-  
sure more hath he that possesseth the, sa-  
uinge that he may loke vpon them, wyth  
hys eyes? a labouryng man slepeth sweet-  
ly whether it be lytle or much that he ea-  
teth, but the abundaunce of the ryche  
wyl not suffer hym to sleape. Ye can not  
serue God & Mammon, that is, the world-  
ly ryches. Verlye I say vnto you, a rich  
man

## The Prologe.

hath. xix. mā ſhal hardly enter into þ kyngdom of  
 heauē: and againe I ſay vnto you, it is ea-  
 ſer for a gable rope to go thorow þ eye  
 of a nedle, then a ryche man to enter into  
 þ kyngdome of God. Wo be to you riche  
 men which haue your conſolaciō. Wo be  
 to you that are filled, for ye ſhall hunger.  
 Wo be to you, that laugh now, for ye ſhall  
 mourne and lamēt: Take hede & beware  
 of couetouſnes. For no mans lyfe ſtāderh  
 in the abundaunce of þ thinges, which he  
 poſſeſſeth. Neither cheucs, nor couetouſe  
 parſones, nor per extorcioners ſhal inher-  
 it the kyngedome of God. Let not coue-  
 touſnes be once named amonge you, as  
 it becometh Sayntes. For this ye know,  
 pheliens. v. that no couetous parſon which is a wor-  
 ſhypper of Idolles, hath any inheritaunce  
 in the kyngedome of Chriſte, and of God.  
 Godlynes is greate riches, if a man be  
 content, with þ he hath. For we brought  
 nothing into þ world, neſther may we ca-  
 ry any thing out. But whē we haue foode  
 and rayment, we muſte therw be cōtent:  
 they þ wyl be ryche, fal into temptacion  
 & ſnares, & into many ſolpþe & noyſome  
 luſtes, which drawne men into perdictiō &  
 deſtructiō, for couetouſnes of money is þ  
 rote of al euil, wherwhile ſome luſted af-  
 ter they erred fro þ ſayth, & ragled the ſel-  
 ues w in unſorowes, but þ mā of god ſe-  
 ſuch thinges, folow ryghteouſnes, godly-  
 nes, faith, loue, paciēce, mekenes: let your  
 cōſolaciō be without couetouſnes, & be



## The Epilogue.

cōtēt w<sup>th</sup> such things as ye haue al ready.  
 For he hath sayd, I wyl not faile the, nor  
 forsake y<sup>e</sup>. The Iugemēt shal be w<sup>th</sup>out  
 mercy to hym, y<sup>e</sup> sheweth no mercy. So to  
 now ye ryche mē, wepe & howle on your  
 wretchednes, y<sup>e</sup> shal come v<sup>pp</sup>o you. Your  
 ryches are corrupte, your garmentes are  
 moth eatē. Your gold & siluer is cākrēd, &  
 y<sup>e</sup> ruste of thē shal be a witnes vnto you, &  
 shal eatē y<sup>e</sup> fleshe as it were fyre. Ye haue  
 heaped treasure together in poure laste  
 dayes. Behold the hire of labourers, whi  
 ch haue reaped down your feldes (which  
 hire is of you kept backe by fraude) cry-  
 eth, & y<sup>e</sup> cryes of thē which haue reaped,  
 are entred into y<sup>e</sup> eares of y<sup>e</sup> lord of hostes.  
 Ye haue liued in plesure on y<sup>e</sup> earth, & been  
 wanton. Ye haue noryshed poure hartes  
 as in a day of slaughter, ye haue cōdēned  
 & kylled y<sup>e</sup> iust, & he hath not resisted you.  
 Al both y<sup>e</sup> godly & vngodly rich wolde set  
 these sētences before y<sup>e</sup> eyes of their mind  
 cōtinuall, surely it shuld go much better  
 w<sup>th</sup> y<sup>e</sup> pore people, thē it doth at this presēt  
 For thē wold not y<sup>e</sup> rich mē so greedily gr-  
 ye to thē selues the goodes of this world,  
 nor so niggardli kepe thē after they haue  
 gottē thē, as they do now. Thē wold not  
 many gētlemē, as they are called, so growe  
 out of kind frō their name bi shewi<sup>ng</sup> litle  
 gētilnes to y<sup>e</sup> pore, nerher bi enhaūcing  
 their fetmes, by takīng fines, bi receauy<sup>ng</sup>  
 great incomes, nor yet bi putting y<sup>e</sup> pore  
 ont

Heb. xii. xlii.

Jacob. ii.

Jacob. iii.

## The Prologe.

out of their houses, and sufferynge the re-  
nemeres to faul downe, as they do nowe,  
then wolde not the cyche worldynges  
ioyne ferme to searme, & heaue other men  
out of their lyuinges, as they do nowe.  
Then wolde not many of oure spirituall  
ministers lyke insaciabable wolues, gett so  
mani ecclesiasticall promociōs into their  
handes, as they do now, but haupng oue  
lyupnge and that sufficient, be contente,  
and remaine vpon it, teache theyr flocke,  
lede a good lyfe, and maynetayne hospi-  
talitie amonge their parrysheners, & the  
poore of theyr parryshe in tyme of nede  
mape haue bread, broth, bese and bere, as  
they saue. Brynge euerpe cythe into my  
barne, sayeth the Lorde, that there mape  
be meate in my house. The parsonage or  
the vicarage is Gods house, & cythes are  
pard vnto the, that they shuld haue meat  
in theyr houses to noyrsh & cōfort & pore,  
but whyle al men, as Saint Paul sayeth  
seke their own, & not Iesu Christs, while  
al, as & prophet testifieth, euē frō & lest to  
& grearest giue their mindes to couetous-  
nes, & haue no regard to & pore & to their  
cōmoditie, & pore lyue miserably: & pore  
matter in corners & grudge against & rich  
& pore breake & bond of peace, & pore rune  
hedling into al kynde of myscheif, which  
thing we of late haue sene vnto our geat  
sorrow, trouble & disquietnes, yea some of  
& pore misers for lack of bodeli sustenance  
fall

Salach. iii.  
202.

Phillip. ii.

ere. vi. viii.

13. 10

## The prologe.

sal to pyckpung, robbing, stealyng & murthering of other, some kyll, drowne, hang them selues, because they do not presently se how they may be able to fede the selues, their careful wiues, their lamentable childre, & their altogether wretched family, wishing rather thorough desperacion desperately to eude this their nedy, careful & wery life, then so to much wretchedly for to liue. Oh what good man is not moued wyth ppyte to heare, se, and knowe these thynges? Yea what good man thynketh not hym self bounde even of duty to healpe vnto the redressse of these inconueniēces, yea pestilences? they are enemies to God, to mā, to þ contrey, to þ publyke weal, to our posterity, yea to heauē & earthe, which walowing in al kind of weal: the like Ethnysh Epicures, & liuing al in pleasure lyke effeminate Sardanapalus, & heaping þ goodes of þ world togyther as though they should neuer hēce depart are nothyng moued w the miseries of þ poore miserable people. Wo be to that gloton, whych enfarcyng hys owne stynkyng & drasselaked belly with al kynd of plesure & deintie dishes, suffreth his pore nedy neighbour to perish for hōger. Wo be to þ couetous cākred churle, which so iopneth house to house & lande to land, þ the poore mā knoweth not, wher to hyde his head, nor how to lyue. Wo be to that wicked worldling, whych deckinge hym

selfe



## The Prologe.

self gorgeously w sumtuous apparel, suffereth his poore Christe brother to go naked, & to die for cold. Wo be to that riche rauening raker, which hath raked together plēti of worldly goodes, & yet is unmerciful to þ nedi mēbers of Christ. Wo be to þ benificed mā, which hauing wher of to cherish þ pore of his parish, is absēt frō his benefice nothing caring what be cōmeth of thē, so þ he may liue pleasātly & wealrhely of þ sweāt of other mēs browes. Yea & wo be to al thē, which beyng able to healde þ nede of þ nedi, & to relife þ misery of the miserable, refuse to do it. Great is their dānaciō. But sozasmuche as euery mā godly affected is by þ order of charitie for his power bound to seke & funder a redressē in thinges þ are amisse. I for my part considering þ nothpug in this world disquieteth a mā more thē þē pēsiue care & careful pēsiuenes for a liuing (if not to much, yet cōueniēt) cōsiderpug also how many incōmodities do chalice to a mā, þ is cōtinuallī vexed w greuous thought taking for þ prouisiō of þ belly, I thought it good to gather togither, as time hath suffred, certain sēreces & histories of þ holy scriptures, which declare & set forth vnto vs þ vnnesurable bolūtie & exceeding large liberaliti of god toward al thē þ cast their care on him, & trauaile according to their vocaciō & calling, þ be reading or hearinge of thē the weake in sayth may ware strōg in faith, & be fully

## The Isrologe.

perswaded, that þ god in hich nourished  
thē in their mothers wōbe, wil not leaue  
thē now socourles, whē they be able tho-  
row his grace to cleu vnto his promises,  
to cal vpon his name, & for their power en-  
deuout thē selles bi one honest geblī mea-  
nes or other, to get their liuing, euer cast-  
ing their care ou God, & yet not beyng  
idle, but laboring in their vocaciō accor-  
ding to gods good wil & pleasure. I dou-  
bre not, but if they diligētly weigh & ear-  
nestly pōder these cōfortable sētiences &  
histories of þ holy scripture, thei shal not  
only cease to accept any vnlawful mea-  
nes, but thei also shal find great quietnes  
procure much rest to their myndes, & so  
lōg as they liue, liue w a meri cōscience.  
If I had bene as able to redresse þ mise-  
rable state of þ poore w worldly goods, as  
my wyl is to stay their cōsciences w the  
word of God, þ they may not despaire of  
a liuing, I wold haue bene as redy to do  
the one, as I haue labored to do þ other.  
But seing froward fortun goth foward  
to frowne vpon me, & daily ceaseth not to  
pearse me w þ cruel dartes of pouerti, I  
must do þ I mai, whē I mai not þ I wol-  
de, laughing solish fortun to scorne w al-  
her vanities, & pleasures, thincking my  
self sufficiētli rich, solōg as I haue such a  
lord, as is plēteously rich for so many as  
cal on him solōg as thorow gods grace I  
am endued w this faith to beleue þ while  
I tēuayle in my vocacion for my power

Romay. x.

## The Prologe.

Salath. vi.

According to Gods wyl, I shal want no good thing, & is necessary for the epyther couering or feeding of this my mortal bodye. And wold God al mē coulde so quiet the felues, & with Democritus the Philosopher laugh thys foolish world w al & voluptuous worldlings to scorn, or w the blessed Apostle euen frō & very harte say, & world is crucified to me, & I to the world. Thys lytle treatyse after I had once finished it, I thought mete to dedicate vnto your right worshipful Maister shyp, partly for & Godly affectio & Christiā zeale, which both you & that good vertuous Ladye your wyfe haue borne toward & pure religio of God these many yeres, partly for & good reporte & bothe you haue amōg al good mē for your charitable liberalitie, & plentiful almes toward & poore people, vnto & notable example of al rich mē, specially of suche as professe & Gospel, wherof many in these our daies, alas for pittie, haue & Gospell swyming in their lips, & yet in their deedes liue no part of & Gospel, but abuse & name therof to cloke their beastli liuing & to shadow their carnal liberti, the the felues being & bond slaues of Sathā, further frō & true faith the the very Turkes and Jewes, more estraunged frō al godly workes, both of fastinge, prayng, geuyng of almes, mortifyng their carnall affectes. &c. then the very papistes, so conuicious

Grosse Col-  
lellers.



touse, proud, hateful, vaine glorious, dis-  
 blyng, banketyng, lyngge, sleaundersing,  
 disdainfull, vncharitable, vnmerrifull,  
 wicked, and vncleane in conuersacion,  
 that I know not to whom I may iustlie  
 compare them. They professe that they  
 know god, as S. Paule sayth, but with  
 their dedes they vtterly deny him, being **Tit. 1.**  
 abhominable, disobediente, and wholpe  
 estranged from al good workes. What  
 shal we the lorde loke for, but (except we repen  
 and emende) eue as Christ did propheticke, **Mat. 23.**  
 the kingdom of god shal be take from vs,  
 and geuen to a nation, which shal bring  
 forth frutes therof. He loued not bles-  
 sing, therefore it shal be far fro him, sayth **psal. 139.**  
 Dauid. This vnthankfulnes towarde  
 god, this vnmerrifulnes towarde oure  
 neighbour, this dissolucio of lyfe toward  
 our selues, can by no meanes scape unpun-  
 nished. The Lord haue merci vpon vs, and  
 turne our hertes, that we may serue him  
 in holynes and righteousnes al the daies  
 of oure lyfe. **1 thess. 4.**

God whiche hath begonne a good  
 worke in you, mought cōtinue  
 & finishe the same vnto the  
 glory of his holy name,  
 and the profite of  
 his children con-  
 gregation.

Amen.

(.)

L. 1.

21



# The Fortresse of the faythfull.

Philemon. Christopher. Theophile  
and Eusebius talke together.

Philemon,



**W**H O soeuer (moste  
dere bꝛethern) with  
a single eye behol-  
deth the corrupt ma-  
ners of this moste  
corrupt worlde, he shall easily per-  
ceiue that Satan our olde enemye  
seapeth not, but as .i. Peter saith  
walketh about lyke a roying lion, i. Pet. v  
sekyng whō he may deuoure. For  
if a tre may be knowne to be frute  
ful by her grene leaues, flourishing  
blossomes and plesaunt frute, if a  
workemañ maye bee proued by his  
laboures & paines not to be idle,  
if the sunne maye be perceiued to  
shyne because of his fyrie & gliste-  
ring beames, surely Satā by the  
workes that he bꝛyngeth forth in

C.ii.

the



# The Fortres

the childre of this world, may iustlye be iudged not to be idle, not to slepe, not to slacke his office, but to behaue him selfe in al pointes like very Sata. For when at any time sece þ beginning of his infernal emper brought he forth so large testimonies of his deuillische trauailes, and shewed him selfe so diligent & painful in procurig thinges mete for the enlarging of his emper as he doth in these our daies. Let our time be copared with any age that hath ben from the beginninge (I speake euē of that age which was nicest vngodly, most wicked) and it shall moze right well seeme to bee most godly, moste vertuose. For although þ pride, the couetousnes, the whoredō, the vnnmercifulnes, þ malice, the baketting, the building the bieng and sellinge. &c. exercised in þ daies of Noe, oz at any other time, was wout doute great & abominable, & iustly deserued þ vñ-

of the faythful.

grace of god, as it came to passe,  
yet cōpared w<sup>th</sup> the outragiousnes  
of vices v<sup>se</sup>d in this our time, yea  
& that so vniuersally & vnm<sup>er</sup>asura-  
bly, thei may be iudged but trifles  
seinge the nūber of the cōpared w<sup>th</sup>  
the infinite multitude y<sup>e</sup> now most  
wickedly lyue, is almost nothing.  
The pride of these our daies is lu-  
cifer like, y<sup>e</sup> couetousnes is vnsaci-  
able, the whoredome is monst<sup>er</sup>-  
ous, the vmercifulnes is becher-  
like, the malice is immortal, the ba-  
ketting is to much Epicurelike the  
building is infinite, the bying and  
selling is full of falsehead, craft, &  
dissimulaciō, & soforth of other vi-  
ces, which are already growē vnto  
such an excreading height, y<sup>e</sup> thei cā  
stretch out their brāches no fur-  
ther, so y<sup>e</sup> it is truly said of .s. Jho, i. Jho. v.  
the world is altogether set on wy-  
kednes. They are corrupte and be-  
com abhominable in their doings Psalm.

C.iii. there

The Fortres

ther is not one that doth good, no  
not one, sayth Dauid. The lord lo  
ked doune frō heauē vpon the chil  
dren of men, to se if there were any  
p̄ wold vnderstād & seke after god.  
But they are al gone out of p̄ way,  
they are altogether become abho  
minable, ther is none p̄ doth good,  
no not one. And althoughe euerye  
christē herte beholding this moste  
vngodly state of the worlde cā not  
but lament & bewail the abhorma  
tions vled in these our daies, and  
right hettelye be sorie, p̄ the rates  
haue so outgrowē p̄ good wheat,  
that vice doth so abound that ver  
tue can take no place, p̄ sinne hath  
so overflowed the whole worlde, p̄  
true godlines is not onlye neglec  
ted and contemned, but also hissed  
at and vtterly abhorred, yet these  
traitterous cōspiracies and helllike  
cōmotions, which we of late haue  
scene, wherwith also the comune  
weale

successions  
of cōmo  
s, come of  
Drugg



of the faithfull.

Weale of England hath both bene  
disturbed, defaced, and greatly en-  
pouerished, who except an enemye  
to al good order, sorrowfully sorrow-  
eth not? Who if not an aduersarye  
to our successiō with large teares  
lamenteth not? The inferiour mem-  
bers to enuie the principall partes  
of the bodye? A vnnatural dispo-  
sition. The seruante to rule the  
master, & inferiour to ryle against  
his soueraign, & subiect to disobey  
his gouernour? A combetous cō-  
fusion. The brainleske, yea rather  
the brainles head to attēpt redres  
of matters in a comon weale, vn-  
sent, vncalled? A preposterous or-  
der. Christo. It can not be denied  
but diuers of & commons haue gone  
far beyond their limites, & take in  
hand that hath not become them,  
for asmuch as thei cōtrary to their  
callinge haue presumed to do the  
office of magistrates, of men law-

The Fortres

Fullve called to rule in the cōmon  
weale. Theo. Those theit rache &  
disobediēt behauiour cā bi no mea-  
nes please god. Phil. Please pea it  
rather most highli displeaseth god  
which is the authoz of peace, & not  
cōfusiō, which wil al thinges to be  
done seimely & in comeli order, whi-  
che cōmañdeth the subiect to obey  
his superioure in all thinges, not  
only for feare of punishmēt, but al-  
so for cōscience sake. How greatly  
god is & euer hath ben offended w<sup>th</sup>  
disobediēce & rebellion, with order  
breaking & disturbañce of a cōmō  
weale, & holy scriptures sufficiētly  
do shew, Was not Adā our grād-  
father throwen out of paradise for  
his disobedience toward his lorde  
god, & most high & most excellent  
magistrate, & both he & all we his  
offspring dāned for euer, if we had  
not ben redeemed by the pzeious  
bloud of & vñdefiled lambe Iesu  
Christ. Thus frō the beinninge

103. xlii.

m. xlii,  
et, ii

anc. xlii

104. i.

of the faithfull.

se we haue greatly god abhorrerth  
disobediēce, though þ faulte in our  
eyes semeth verpe lytle & not to be  
passed of. Euse. Truly therfore is  
it said of Samuel, behold to obey *1. Reg. xv.*  
is better thē sacrifice, & to harkē is  
better thē the fat of rāmes. For re  
belliō is as þ sin of whordō, & stub  
burnes is as þ sin of idolatry. Phi.  
But þ I may declare to you how  
god in comō weales hath euer pu  
nished disobedience, rebelliō, cōspi  
racies, insurrecciōs, cōmocions. &c  
ageinst lawfull magistrats, I pray  
you geue eare & marke what shall  
be sayd, Chri. We gladly hear. Phi. *Exod. xii.*  
Ye know ryght wel, þ whē god de  
termined to deliuer his people the  
Israelites out of Egypt þ lāde of  
bōdage & slauery, he made Moses  
their gide & ruler vnder him. Th.  
Ye sai truti Phi. Here was Moses  
chosen and appointed of god to be  
the supreme magistrate and prin  
cipal gouernour of gods people.



The Fortres

And as he had here by gods commaundement authoritie to rule, eue so were the Israelites bounde by gods worde to obey, which thinge so long as they did, they tpyght wel prospered, they liued quietly, god fauored them, Moses as a louing father cherished the. But when the shoke of the yoke of obedience, sought carnal libertie, murmured against their magistrate, troubled the comon weale, oh how did god punishe and plage the. The lord hath heard your mutmurings saith Moses, which ye murmur against him. For what are we (he speaketh of him selfe and Aaron) your mutmuriges are not against vs, but against the lord. The Israelites murmuring against Moses, murmured against god, whose officer Moses was. Therefore sayeth the scripture, behold the countenance of the lord was moued against

of the saythful.

against the people & the lord: sine  
the people to an exceeding greafe  
plage. And as Dauid sayeth, the  
heauy wrath of god came vpon the  
and sive the wealthiest of the, yea  
and smot doune þe chosen men that  
were in Israel. For ther is no pow  
er, sayth S. Paul but of god, the  
powers þe be, are ordeined of god.  
Whosoever therfore resisteth pow  
er, resisteth the ordinance of god.  
But thei that resist, shal receiue to  
them selues danacion. With how  
greuous and horrible leprosy did  
god stryke Miriam for murmu  
ring against Moyses: how plagued  
god þe Israelites for murmuringe  
against him & Moyses his seruaunt  
with fyrie serpentes, which stonge  
them vnto death: Corah, Dathan  
and Abiron, because they did not  
obey Moyses goddes magistratt,  
but disdained that he shuld reigne  
ouer them, although appointed of  
god

Rome. xi. 37.

psalm. lxxvii.  
78. 31.

Rom. xiii.

Rome xi.

Rom. xxi.

Rom. xvi

The Fortres

god, wet they not swallowed bp of  
the earth bothe they, their wyues,  
their children, & al theyr goodes?  
Went not they, & al that they had  
doun alyue vnto hell, & the earth  
closed vpon the, and they perished  
from among the cōgregaciō? Chri  
A mete plague for rebellio. Phi. On  
the morow after when the people  
of Israel murmured against Mo  
ses, saying: ye haue kyled the peo  
ple of the lorde, & so vntreuerently  
rayled on him, what, escaped they  
vnpunished? The scripture sayth,  
there dyed in that plague .xiii. M.  
and. vii. hundred, besides the that  
dyed about the busines of Cozab.  
Thus se we, that in y<sup>e</sup> beginnunge  
of the Israelites publyke weale,  
god by no meanes could abyde re  
bels & sedicious persons, but pu  
nished them with moste horrible &  
notable plagues. Eui. If god so gre  
uously plagued the which dyd but  
mur.



of the faythful.

mutinute against his magistrate,  
how extremely wyl he punishe the  
þe do not onely vncouerētly speake  
of the hys powers, but also gather  
vnlawful assemblies against them  
and enarme the selues on such ma-  
ner, as though they shulde ryse a-  
gainst a comō pestilēce of the pub-  
lyke weale. Surely þe ende of such  
must nedes be tomuche miserable.  
The. These thinges were done to  
shew how greatly god approueth  
the office & dignitie of a lawefull  
magistrate, & that he wyl be auen-  
ged of al suche as despise his holy  
ordinaunce, agayne þe we by these  
examplēs maye learne to feare the  
hys powers, to honoure and obey  
them, and by no meanes to resiste  
them, excepte wee wyl proue the  
same or worse plages.

Take heade  
pe rebels

Notes

Philemon. Well sayde. Absolom  
kynges Dauides sonne made an  
insurreccion agaynst his father,  
and

The Foires

Reg. xv xvi.  
Ecc. i. xvi. -

and thozow the counsel of wicked  
Ahithophel wrought moſte villa-  
nie againſte his fathers honour.  
What folowed? was not Abſolō  
miſerably ſlaine? Did not his vn-  
godly counſellour hang him ſelf?  
Wer ther not alſo. xx. M. mē ſlain  
in battell, ꝑ toke Abſoloms parte?  
Se to what poynte ſedicion bring-  
geth both the authozs, couſellozs,  
and maintainers thereof. Chri. It  
is therfore wiſedom for all men to  
folow this counſel of the wiſemā,  
my ſonne feare ꝑ the lorde and the  
kyng, & kepe no company with ſe-  
ditionous perſons, for their diſtruc-  
tion ſhall come ſodenly. And who  
knoweth the aduerſitie that maye  
come of them both? Againe wiſhe  
the kyng no euyl in thy thought,  
and ſpeake no hurt of the ryche in  
thy priuie chambet, for a byrde of  
the ayre ſhal betray thy voice, and  
with her ſcethers ſhal bewraye thy  
wordes

Pro. xxviii.

Ecc. i. xvi.

wordes. Phil. Who knoweth not  
that Seba the sone of Bichri, whi  
che conspired also against Dauid  
and dissuaded the people of Isra- ii. Reg. x.  
el from obedience to their liege so-  
ueraign lord, had his head cut of:  
Euse. A meete death for a traitour.

Phile. Baasa the sonne of Ahia cō iii. Reg. xv.  
spired againste Nadab kynge of  
Israell, slue him, & reigned in his  
stead. But what folowed? though  
Baasa in the syght of the worlde  
died no shamefull death, yet died he  
in the displeasure of god, & after-  
ward al his succession with al his iii. Reg. xvi.  
frēdes & kinsfolke were al destroi-  
ed, so that ther was not one left a-  
liue. Again zimri cōspired against  
Ela kynge of Israell, slue him, &  
reigned in his steade. But shortly  
after he was dzyuen to such misery  
and straye, that he fled into y<sup>e</sup> kin-  
ges palace at Thirza, & settinge it  
on a fyre, bzant him selfe, & so wret-  
chedly



chedlye ended hys lyfe. Theo. An  
 ende worthy of such a beginninge.  
 Phil. What shall I rehearse vnto  
 you the histories of the .ii. sedici-  
 ous men, Theudas and Judas of  
 Galile. of whom blisse Luke wry-  
 teth in his booke of the Apostels  
 actes. The one boasted to do great  
 thynges, and so allured much peo-  
 ple to folowe him, the other coun-  
 celled the Jewes by no meanes to  
 paye tribute to Cesar, but to main-  
 taine theyr olde liberties, and by  
 this meanes moued great sedicion  
 amonge the people. What became  
 of the: were they not put to death,  
 and so many as folowed them ey-  
 ther slayne, or els scattered abroad;  
 and so brought to naughte: wee  
 reade not in al the scriptures, that  
 any traytout or notable sedicious  
 patson hath at any tyme escaped  
 wythout notable punishmente.  
 God can not suffer his magistrates

to be disobeyed, his cōmon weales  
to be disturbed, his polittique or ci  
uile lawes to bee contemned, hys  
godly and honest orders to be bro  
ken. &c. Who soeuer attempteth a  
ny such wickednes, god wyl be a  
uenged of him, as it is euident not  
only in the holy scriptures, but al  
so in the pꝛophane histories. For  
god, euen among the Heathen can  
not abyde his ordinaunce to be dis  
pised. Chri. Would god that al they  
which eyther were authoꝝ of sedi  
tion, or consented therunto at any  
time in this our realme, had know  
en these thinges, then wolde not  
they so greatly haue forgoottē the  
selues and theyꝝ duetie. Euse. If  
they had ben as wel trayned vp in  
learning suche godly histories, as  
they were houseled in hearing po  
pish masses, & such other trifeling  
trūpery, they had raised vp no such  
tragedies. If there had bene but

qu. xxi.

Preachers.

the tenth part of true and learned  
preachers, & there were of popyshe  
priestes among them, they had ne  
uer fallen to such disorder. But it  
is truly sayd of the wiseman, whē  
the preaching of gods worde fay-  
leth, the people runne out of order,  
perishe and come to naught. The.  
Yet haue I heard it reported that  
these new preachers, as they call  
them, thozow their vndiscrete ser-  
mons, opened a large window vnto  
dissolucion of lyfe, and by this  
meanes caused the cōmon people  
to aspire and breath vnto carnall  
libertie, which whyle they hunted  
they forgot bothe them selues and  
theyr dutie. Phil. I wyl not excuse  
all preachers. For some, as I haue  
heard, haue taken vpon them the  
office of preachinge vncalled, vn-  
sente, and suche disordered prea-  
chers for the mooste parte, brynge  
all thynges to a disorder, yea to  
an



of the faythfull

an vtter cofusion, make they wyth  
neuer so pleasaunt a visare, and ba-  
ble wyth neuer so paynted elo-  
quence in the syghte and eares of  
the simple and ignorant people.

Howe shall they preache excepte *Roma. x.*  
they be sente, sayeth Saint Paul:

I haue not sent the preachers, say-  
eth the Lorde, and yet they runne. *Iere. xlii.*

I haue not spoken to them, and  
yet they preached. But as I maye  
speake in the faythfull and dis-  
crete preachers behalfe, whyche  
are lawfully sente of the hie pow-  
ers, and called thereunto by the se-  
crete mocion of goddes spirite in  
theyr hertes, howe soeuer they be  
reported, certaine I am they neuer  
taughte suche doctrine, as should  
minister occasion to goodly peo-  
ple to shake of the yoke of obedi-  
ence, or to breake any good order  
or polittike lawe.

D.ii.

Chri.

Chri. Yet haue I heard some preachers, whom I knowe to be bothe prudent and faythful, sclaundred, that they by their preaching haue caused these bproutes. Philem. Ye sayde well, sclaundred. Were they preachers or rather masse-mungers, that caused s insurreccions in Deuonshyre: Chri. Masse-mungers & papistes, as it is reported. Philem. Then are the godly preachers free from geuynge any occasion of that sedicion. Euse. But what of Norfolke: Phil. Euen in Norfolke also or els where, I am sure the very rebels them selues wyl confesse, as I haue partly heard and knowen that the preachers wer not the authors nor prouokers of theyr commocion. Can the sermons of them which teache al obedience, humilitie, and patience, moue men vnto disobedience, haughtines of mynde, and desyre of reuenginge: Canne

light

of the faythful.

lyght be the occasion of darkenes,  
oz truth of falsehead: But what is  
so prudently, godly, and circūspect  
lie spoken, that enuy can not wrest  
and corrupt: Neither is it straūge  
foz the chzistē preachers to be mis-  
reported of the voluptuous world  
lynges and couetouse carles. How  
earnest a letter fozth of gods glo-  
rie was the Prophet Elias, & yet  
howe was he reported, not only of  
the baser sort, but even of the king  
and of the Quene: Art thou he, sai-  
eth kynge Achab, that troubleth iii. Reg.  
Israel: As though he shuld saye:  
art thou he which thozow thine vn-  
discrete and rashe sermons mouest  
the people to sedicion, makest the  
disobedient to me theyr kynge and  
to al my officers, causest them vn-  
lawfully to assemble together, and  
to make hauocke of all thinges:  
But þe Prophet boldly answered.  
It is not I that haue troubled  
D.iii. Isra



The Fortres

Israell, but thou and thy fathers  
house, in that ye haue forsaken the  
cōmaundementes of the lord, and  
folowed the wape of Baall, as  
though he should haue answered:  
Doeſt thou O kynge, laye to my  
charge, & I troubled thy realme,  
which teache thy subiectes to obey  
the in all those thy cōmaundemen-  
tes that fyghte not wyth goddes  
worde? Then vntuly thou accu-  
sest me. There is, I graunt, in thy  
realme sedicion and muche hurlye  
burly: what then? I impute not the  
faute to me, but cozie thy selfe on  
the head, & saye: I my selfe and my  
wycked progenitors, which haue  
not tēdered the glorie of god, nor  
loyed to heare his blessed worde,  
nor to maintaine & preachers ther  
of, but rather haue slayne them  
and folowed the way of that foule  
Idole Baall, and nourished bys  
priestes at oure owne table, and  
haue

of the faythful.

haue not ruled the Realme wyth  
such iustice and equitie, with suche  
clemency and gentlenes, as becom  
meth ryghteous and godlye ru-  
lers, but haue polled and pyllled  
oure subiectes, oppressed the wid-  
dowes and fatherlesse, receyued  
brybes, condemned the gyltesse  
for gyftes, and shedde innocent  
bloud lyke cruell & Bocher-  
cyke tirauntes, we, we are only the  
occasion of al these tumultes, sedi-  
cions, conspiracies, &c. wherewith  
thys my Realme at this presēt is  
so greatly disquieted. As I maye Math. v.  
let pas the other Prophetes, whi-  
che for their godly sermons sustey-  
ned the like displeasure at y<sup>e</sup> world-  
ly tirauntes handes, how was the  
self master of truth, the wysedome  
of the father, I meane Iesu Christ  
our Lorde, in whose mouthe was 1 Pet. ii.  
found no guyle, no disceate, han-  
deled for hys Sermons.

D.iiii. When

The Fortres

When they broughte hym befoze  
Pilate, dyd not his aduersaries &  
accusers lay to his charge, that he  
sowed sedicion among the people:  
that he corrupted and peruerred  
the commons wth his doctrine,  
that he forbad men to pay tribute  
to Cesar, and that he sayd, he hym  
selfe was Christ a kinge: How bu-  
tfully Christ was here accused, the  
holy scriptures abundantly testi-  
fie. How could he be the authoꝝ of  
sedicion, whyche came in to thys  
world to make peace: How coulde  
he corrupt and peruert the people  
with his doctrine, when he taught  
nothyng, but that whiche he had  
hearde of his father: Can heauēly  
thinges corrupt y<sup>e</sup> mindes of mor-  
tal men: Forbad he to pay tribute  
to Cesar, which him self paid tri-  
bute to Cesar & commaunded othet so  
to do: Boasted he hym selfe a king  
which fled away from the people,  
when

he. xiii.

he. vi.  
he. ii.  
on. viii.

ath. xvi.  
xiii.



of the faithful.

When they wolde haue made hym  
theyr kyng: Sayd he not vnto Pil  
late, my kyngedome is not of this  
world: Was he disobedient to the  
temporal rulers, whych disdained  
not to be brought before them, to  
be iudged of the, yea and to suffer  
death vnder them: Howeuer was  
not the blessed martyr. S. Steuē  
accused & he spake blasphemouse  
wordes against Moses & against  
god: when of God no man euer  
spake more godlye, nor of Moses  
more reuerently. Yet must Steuē  
to the pot, and be condemned for  
an heretike, whē Steuen deserued  
rather praisse and promociō. But  
Steuē had offended inough, se-  
ynge it was the chief priestes plea-  
sure, & the other rauening rabines,  
that Steuen shulde lyue no lon-  
ger. Agayn when .s. Paule & Si-  
las came to Thessalonica, and .s.  
Paul preached in the synagoge the  
passi

3ho. vi.

Thon. viii.  
Math. xvii.

Actes. vi.

Actes. xviii.

The Fortres

passion & resurrection of Christe;  
 howe dyd certeyne of the Jewes  
 complain of them vnto the heades  
 of the Cite, and rushed into the  
 house of Jason thapostels hoste,  
 and violentlye plucked him oute,  
 saynge: These that trouble the  
 world are come hither also, whom  
 Jason hath receiued priuelye. And  
 these al do contrarie to the decrees  
 of Cesar, affirming another kinge  
 one Iesus. Here are thapostels ac-  
 cused both of sedicion and treason,  
 and yet wer they neither sedicious  
 persons nor traittours. They trou-  
 bled not þ world, except the world  
 here be taken for the deuylishe peo-  
 ple of þ world, to whō it is a trou-  
 ble to hear any thing of Christ, or  
 to heare their abhominable liting  
 rebuked. The good people of the  
 world, they quieted & made thē me-  
 ry in their cōscience, for asmuch as  
 they perswaded by þ word of god,  
 which

of the faithful.

which thapostels preached, & they  
had gottē fre remissiō of al their sin  
nes thozow faith in Chzistes blud.  
Thapostels did not cōtrary to the  
decrees of Cesar, if they were not  
against goddes worde, but rather  
taught mē to obei thē. And though  
thei preached Iesus to be a kyng,  
yet dyd this nothing derogate Ce  
sars honor, for they taught Chzist  
not to be a temporal, but a spiritu  
al king, not to rule with swerd or  
polare, but with his spirit & word,  
not to reigne in Princes palaces,  
but in the hertes of the faythfull.  
Its not here great sedicion, great  
treasōr: Whē. i. Paul was but sene *Acte. xxi.*  
at Hierusalē in the temple how cri  
ed the iewes out, sayng: O ye men  
of Israel, help: this is the mā that  
teacheth al mē euerp wher against  
the people, & the law & this place,  
& violētly drue him out of þē tēple,  
smote him, & wold have slaine him



The Fortres

if the hye captaine had not comie.  
 What had Paule offended? He  
 spake nothing, he did nothing, but  
 as other Jewes dyd. It was  
 enough to kyll Paule, because he  
 was that Paule which had prea-  
 ched Christ to be the sonne of god.  
 At another time when he tolde the  
 Jewes, that god appointed hym  
 to be a teacher of the Gētils, how  
 lifted they vp their voices, sayng.  
 Away wyth such a felow from the  
 earthe, for it is no reason that he  
 shoulde liue. Paule muste dye;  
 because at the cōmaundement of  
 god he turneth the Gentiles from  
 Idolatry to the true worshipping  
 of god. And as the wycked world-  
 linges cruelly entreated the Apo-  
 stles of Christe, so doe the worldly  
 tirauntes hādle the good byshops  
 and faythful ministers in the pri-  
 mittue churche. If any myschiese,  
 plague, or euyl chaunced in the con-  
 trey

Actes. xxi.

of the saythful.

they wher thei wet, it was straight  
pay layd to their charge. Euen so  
likewyse doth þ world at this time  
deal w the true preachers of þ loz-  
ers worde. Dearth, famine, honger,  
plage, pestilence, battel, insurrecci-  
ons, cōmocions, treasons, heresies,  
Epicurisme, licencious living .&c.  
all is imputed to the preachers of  
Christes gospel. They, they, and  
none but they, are the occasion  
of al that naught is, whē no kinde  
of people is farther from doyng  
harme to a cōmon weale thē they,  
neither doth a cōmō weale receiue  
mo benefites of any man, then of  
the godlye preacher. If the olde  
worlde had hearde and obeyed the  
sermons of Nohe, they had not pe-  
rished with waters. If the Sodo-  
mites and gomozianes had harke-  
ned to the sermons of Loth, they  
had not ben consumed with raine,  
fyre and byrmistone from heauen.

Gene. vii.  
ii. Pet. ii.

If

If the Iſraelites had geuen eare  
 to the warninges of the Prophets  
 they had not ſo ofte be plaged and  
 led away into captiuitie. If the  
 ſewes had receiued the doctrine of  
 Chriſt and his Apoſtels, they and  
 their citie with all their poſſetitie  
 had not come to ſuch a deſtruction.  
 But when the lord rayſeth vp his  
 Prophets & preachers, to admo-  
 niſhe y<sup>e</sup> people of thei<sup>r</sup> wickednes,  
 and to exhort them to repētaunce,  
 and yet they wyll not amende, but  
 cruelly entreat them, ſelaunder the  
 perſecute the, kyl the, then cometh  
 deſtruction. The lord god of thei<sup>r</sup>  
 fathers, ſayth the ſcripture, ſent to  
 them by his meſſengers, riſing vp  
 betimes & ſending, for he had com-  
 paſſion on his people & on his dwel-  
 ling place. But they mocked the  
 meſſengers of god, and deſpiſed  
 his wordes and miſuſed his Pro-  
 phets vntyl the wrath of the lord  
 aroſe



arose against his people, & tyl ther  
was no remedy. And so broughte  
he on them the kinge of Chaldes,  
whiche slue their yong mē with the  
swearde in their holpe temple, and  
spared neither yongman, mayden,  
olde man, nor him þ̄ stouped for  
age. Chr. The scholer is not aboue  
his master, nor the seruaūte better  
thē his Lord. If þ̄ world hate you  
saith Christ, ye knowe it hated me  
before it hated you. If ye were of  
the world, þ̄ worlde wold loue the  
is his. But for asmuche as ye are  
not of the world, but I haue chose  
you frō þ̄ worlde, therfore þ̄ world  
hateth you. Eu. Preachers are cō  
maunded of god vnder pain of dā  
naciō to tel the people their fautes  
& yet if they rebuke couctousnes,  
thē the couctous worldlings are  
mad. If thei inuey against prude,  
the proude are displeased. If they cō  
demne whoredome, whores, bau  
des, and rufianes are woode.

Math. x.

John. xiii.

Looke what soeuer sinne they re-  
 proue, the guilty can not abide, but  
 inaligne the preacher, and seeke to  
 do him displeasure. The Gerge-  
 sens had rather Christ shulde ne-  
 uer come amonge them, yea they  
 had rather go to the deuill, the they  
 wold haue their filthy swine drou-  
 ned. Theo. They owe him euill  
 wyl sayth the Prophet, that repro-  
 ueth them openly, and whoso tel-  
 leth the playne truth, him they ab-  
 horre. Phile. Well, thus se ye it is  
 no new thing for godly preachers  
 to be sclaundered & burdened with  
 those fautes whercin they be no-  
 thinge guilty. Chri. I haue heard it  
 reported, & diuerse Gentleme have  
 ben & occasiō of al these tumultes  
 and seditions thorow the great op-  
 pressions and wronges that they  
 haue done to the poore cōmons, as  
 by making cōmon pastures seue-  
 ral to them selues, by enclosinge  
 more

Math. viii.

Ios. ii.

Of gentlemen

more ground to their own vse the  
heretofore hath bene accustomed,  
and by this meanes take away the  
necessaty fode from the poore mens  
cattell, without the which they can  
not lyue : againe, by gettinge so  
manye farmes in to their handes,  
and letting out their owne landes  
vnto their tenauntes and farmers  
for so great pryce, or els take such  
large fines and greate incomes,  
that they cā neuer liue of it. These  
& such lyke thinges haue I heard.  
Phil. Ye haue heard my mynde of  
preachers, which were sclaundered  
(I speake of the godly) in this be-  
halfe. I wyl now speake sumwhat  
of gentlemen. As I do not alowe  
al that be called preachers, so do I  
not approue the doinges of al the  
that be called gentlemen. And as  
I do not cōdemne all preachers,  
so do I not dispraise all gentlemē.  
For as they are, whiche are trewe



### The Forres

preachers in dede, so lykewyse are  
ther whiche are true gentlemen in  
dede. But some abuse the name of  
preachers, by teaching papistris, a  
nabaptistris, Epicurisme, &c. & are  
no preachers in dede, but rather pra  
ters & deceiuers of the people: so  
lykewyse are ther many which are  
called gentlemē, & are no gentlemē  
in dede, but pollers and pillers, ra  
kers and catchers, bzibers and ex  
torcioners, yea and verp caterpil  
lers of the comunō weale. For they  
abuse the name of a gentleman,  
whiche is vnfeynedlyc a name of  
muche worship and great honour,  
and worthy to be had in reuerence  
and hys estimacion. Wythout the  
true gentlemā the common weale  
can no more safely be, then the bo  
dy wythout eyes. For as the eyes  
are the principall counterte of an  
whole bodye, so lykewyse are the  
true gentlemē of the cōmon weale.

And

of the saythfull

And looke what the nose is with-  
out smellynge, the tonge without  
speakyng, the handes wythout fe-  
ling, the feete without goynge, the  
very same is a cōmon weale with-  
out them that are true gentlemen:  
as the wiseman sayeth. Where no p. 107. r.  
good counsell is, there the people  
decap, but where as many are that  
can geue good counsell, there is  
wealthe. For suche as are true gen-  
tlemen, are fathers of the contrey,  
mainteyners of the poze, defēders  
of the widowes & fatherles, socu-  
ters of p neddy, conforters of the cō-  
fortles, & bpholders of the cōmon  
weale, in fine, gentlemen bothe in  
name & dede. These be pearles &  
tuels to a realme, & as necessari for  
the cōseruaciō of a publike weale,  
as fyre, water, and heate is for the  
health of mans bodi. For their pri-  
cipal respect is not vnto their own  
priuat lucre, & singular cōmoditie,  
C.ii. but

but their whole study is how they  
 maye profite the cōmon weale and  
 do good to many, as Salomō say  
 eth: the ryghteous laboꝛeth to do  
 good, but the vngodlye vseth his  
 encrease vnto sinne. Not onli their  
 goodes, but theyꝛ verye lyfe also  
 wyl they bestowe to do good to o-  
 ther, so faire is it of, that for their  
 owne aduauntage they wyl enpo-  
 ueryshe oz hinder any man. Euse.  
 Wolde god we had many such ge-  
 tlemen. Phi. We haue without all  
 doute many, although not so ma-  
 ny as I wolde wyshe, for of good  
 thinges we cā neuer haue inough.  
 Then is there another sort, which  
 glory in the tyle of gentlemen al-  
 so. And they are suche, as this cō-  
 mō prouerbe noteth: As tyleth my  
good, so tyleth my bloude. They  
 thinke al nobilitie to consist in the  
 abundaunce of worldly goodes, in  
 wearinge of golden cheines, and  
 costly



of the faythfull.

costly apparel, in hauing faire houses and pleasaunte gardens. And to set forth this their gentlemāry, they poll they ppl, they wake they wake, they sweate they create, they gripe thei nipe, thei face thei brase, they semble they dissemble, yea they moue euery stonne, as they sape, to maintaine and set forth their vn-noble nobilitie, not caringe howe they come by it, so they haue it. All is fysh that cometh to the nette: it is good to be takinge. *Bonus est odor lucri ex re qualibet.* These studie not as the true gentlemen do, to profite many, to do good to the contrey, to maintaine the pooze, to relieue & socurles, to nourishe the weake, to cherishe thei nedp tenantes, neither seke they the comodity of the cōmon weale, but their own priuat aduantage. They labour to posses much, but thei distribute nothing. Their hande is stretched

E.iii. out

Eccle. xiii

The Fortres

out to receiue, but shut when they  
shoulde geue. If they once creepe  
in to a towne or byllage, they for  
the mooste parte neuer cease, till  
they haue deuoured and eaten by  
the whole towne. What soeuer is  
pleasaunte or profitable, muste be  
theirs by hoke or by croke. It ly-  
eth handsomlye for them & so nere  
their nose, though it be a myle of.  
If there be either farme or shepe-  
ground, vpon the which some ho-  
nest poore man liueth, both he and  
his familie, oute he muste. Had it  
must be whatsoeuer it cost, though  
the poore man & all his should go a  
begging, it lyeth so comodiouslye  
for our newcome gentleman. If  
they bye any tenement, & let it out  
againe to the poore man, O how do  
they racke it, and stretche out the  
rentes therof, almost from a peny  
to a ponde: yea and some of them  
brynge house and land in a towne,  
suffer

suffer the houses to falle downe,  
 and turne the grounde vnto pa-  
 stur2, the pooze man not hauynge  
 where to hyde his head. Who wyl  
 be troubled, say they, wpth suche a  
 sorte of shake ragged slaues in a  
 towne, whiche do nothinge but  
 burne vp oure hedges, eat vp the  
 common, fyl the towne full of beg-  
 gers bzaules: Who: No man I  
 trowe, namely where such fine and  
 longnosed gentlemē dwell. Some  
 bynge the lordeshyp of a towne,  
 handle the inhabitauntes thereof  
 on such sorte, that they lose diuerse  
 of theyr liberties, beyng in much  
 worse case then they were afore.  
 Thus þ pore people be so wrouge  
 of these vngentle gentlemen, þ the  
 selpe soules are lyke vnto dry had-  
 dockes. Some Irishe men behol-  
 dyng them, myghte well thynke,  
 that they came latelpe oute of  
 Saynte Patrickes purgatorie.



They are so wythcred awaye euen  
 to the hard bones for colde and hō  
 ger. Agaynst suche churlyshe gen-  
 tlemē speaketh god by þe Prophet,  
 saynge: O ye heades of the house  
 of Jacob, & ye leaders of the house  
 of Israell: Should not ye knowe  
 what were lawfull and right? But  
 ye hate the good, and loue the euell,  
 ye plucke of mens skynnes and the  
 fleshe from their bones, ye eat the  
 fleshe of my people, and slaye of  
 their skynne, ye bzeake their bones  
 ye chop them in peces as it were in  
 to a cauldron, and as fleshe into a  
 potte. Theo. These greedy gripes,  
 and hongry horseleches, by vsur-  
 ping the name of gentlemen, do  
 muche obscure the renoune, wor-  
 ship and honour of true gentlemē,  
 and cause the name of a gentlemā  
 to be muche disdained amonge the  
 cōmon people, as wee haue bothe  
 heard and seene now of late dayes.

And

of the faithfull.

And though they challenge to the  
selues neuer somuch the name of a  
gentleman, by their goodes, by their  
auncestouces, by antiquitie, by the  
worthines of their stocke, and ma-  
ny god morowes, yet if they do de-  
generate and growe out of kynde  
from the natural maners of a true  
gentleman, they are no gentlemen  
in deede, but carles & churles, yea  
and in hurttinge their neighbours  
they are tirantes and murtherers,  
as the holy scripture calleth them,  
and in pollung and pyllung them,  
they are theues, lions, and wolues  
as the prophetes terme them. An  
ape shall be an ape, though he be  
clad in purple and golde. Escops  
crowe was styll a crowe, euen whe  
he had decked him selfe with the  
pleasaunte and goodly fethers of  
other byrdes. It is vertue, and not  
grosse fleshe & bloud, which tynge  
we all are, that maketh the true, no-  
ble

Eccle. xxxiii.

E'ai. i

Mich. ii.

Sopho. iii.

True nobilitie

The Fortres

ble and gētlema. It is a minde disposed to do good, yea & doth good in dede when occasion seruethe, and not sumptuous aparell and goldē chelines, that setteth forth true nobilitie. It is iustice, mercy, liberallitie, kyndnes, gentlenes, hospitalitie for the pooze, and suche other godly gyftes of the mynd, and not the multitude of ryches, that declare who is a gentlemā, and who a churle, who is noble, who vn-noble. He that can nyest approche vnto lady vertue, and most liuelie set forth her naturall disposition in his conuersacion and behauioure, he is the beste gentleman, be his parentes neuer so base, and his kintred neuer so vyle in the iudgemente of the worlde. Christo. Socrates the Philosopher beholding a man verpe ryche and wealthy in deede, but an allethead in the knowledge of goodnesse, and notwithstanding



of the faithfull.

standynge gorgeouse and galante  
in apparell, sayde: Beholde a gol-  
den slaue. Socrates nothynge e-  
stemynge the ryche man for hys  
ryches and sumptuous rayment,  
called hym a golden slaue, mea-  
ninge: that though he were laden  
wyth neuer so manye golden chey-  
nes, golden rynges, golden appa-  
rell, yet so longe as he hym selfe is  
but fylthye in hys conuersacion,  
and hathe a mynde subiecte to car-  
nal lustes, as couetousenes, pryde,  
ambicion. & cete, he is but a verye  
slaue, so farre is it of that he is a  
gentleman. At an other tyme that  
same Philosopher seyng a man  
bothe ryche and galantlike appa-  
reled, sayde: Here is a horse trap-  
ped in syluer. Hys apparell shew-  
ed hym to be a gentleman, but his  
maners and condicions declared  
hym to be but a horse and a beast.

Dia

Diogenes hearing a certeine man  
 bragging and boasting of his kin  
 red, riches, beautie, costuous apa  
 rel, and such other worldly visars,  
 knowing not one pointe of nobilitie  
 to be in him, nor ought els wor  
 thy of prayse, sayde: loo, here is a  
 shepe with a golden flese. Cato the  
 elder was wont to saye, that the ly  
 tle theues dyd weare fetters, but  
 the great theues went by & doune  
 galauntly appareled with purple  
 and golde. I pas ouer diuerse o  
 ther sayngs of the wise mē, which  
 without any respect had to carnal  
 nobilitie, worldlye riches, gorge  
 ous aparell, &c. called the wealthy  
 worldlinges, by suche names, as  
 theyr manners and behaueoure de  
 serued. Euse. Wolde god all they  
 which wyl be taken for gentlemē  
 were gentlemen in dede. Then  
 shulde it go much better with this  
 realme of England, Christ. Thys  
 endles

of the faythful.

endles encroching of worldly possessions shew evidently, & they whiche vse it are not frindlye to the comon weale, seing thozow it & poore comons are brought to beggarie.

Salomon hath a notable saynge and wold god all men wold learne it.

It is this. The encrease & prosperitie of the comons, is the kyn- Prov. xiii.

ges honour: but the decaye of the people, is the confusion of & prince.

Therfore frindlye to & comon weale.

Many say they are not frindlye to

the kynge by Salomons saynge,

that enpouertysheth the comons: if

the comons encrease, wealth, and

prosperitie bee the honoure of the

kynge, and if the decaye and enpo-

uertyshement of the comons be the

confusion and destruction of the

pryncce, then are they extreme ene-

mies to the kynge, which without

any respect had to the comon weale,

like thozow their vnsatiabable coue-

tousenes



The Fortres

tousenes to beggare the kynges  
subiectes, whereby they shall be  
the lesse able bothe to serue the  
kyng, and to beare for their por  
cion, the charges of the Realme,  
when tyme requirerh.

Philemon. Certes a kynge can ne  
uer be pooze, so longe as hys sub  
iectes be wealthye. And better it  
is to haue many that shuld healpe  
in tyme of nede, then fewe, and easi  
er is the burthen and the gladlier  
it is borne þ many beate then few.

Christo. If that same gentlenes  
and liberalitie were found at this  
presents amonge the ryche men of  
this worlde, that hath bene here to  
fore in men of lyke degre, the com  
mons shulde not only at all times  
be quiet, but also the realme shuld  
flouryshe wyth greate wealth, pea  
and that vniuersallpe, where as  
nowe it resteth in fewe mens han  
des. Gentlemen to be enchochers  
of

of the faythful.

of farnes, notable shepemon-  
gers, Grauers, Bochers, Cloth-  
ers, Weauers, Brewers. &c. as I  
maye speake nothyng of theyr par-  
sonages, vicarages, prebendes, &c.  
haupnge othertwys whercof abun-  
dantly to lyue? O vnworthy acte.  
O vnseemely syght. O abhomina-  
cion. What is it to beggare the  
Realme, to famyshe the kynges  
subiectes, to brynge slavery in to  
this realme, if this be not? Do  
they not sucke the pooze mennes  
bloud, that suffer them not to haue  
whercof to lyue? The wyseman  
sayeth: The breake of the nedys is  
the life of the pooze, he that defrau-  
deth hym of it, is a murtherer.

Eccle. xxxiii.

Philemon. Well neyghbours,  
althoughe I doubt not, but that  
the kynges maiestie and his most  
honorable counceyl wylle redresse  
in these thynges when they haue  
conue

conuentient leasure, yet if the world  
shulde go forth & continue as it is,  
& the ryche worldinges more mi  
serabily oppresse the poore then they  
heretofore haue done, god forbpd  
that the comō people, oz any kynd  
of people shuld reise bp tumultes,  
styre bp sedicions, lyfte bp their  
hande agaynste the hye powers.

Foz that is a sinne, whiche by no  
meanes can escape vnplaged, yea  
they that so do, runne into the dan  
ger of eternall damnacion, as ye  
haue heard afore. Chri. I say god  
forbpd also: but ye know the comē  
prouerbes, the belli hath no eates,  
honger is sharper then thorne, ne  
cessitie is an harde darre, nede ma  
keth the olde wyfe trot. Philem.  
Saint Paule had rather neuer to  
eate fleshe nor drinke wyne, then  
he shuld offend his weake brother.  
Wolde he then thinke you, trou  
ble an whole comon weale, make  
bproures



of the faithfull.

byzours, rayse by commocions,  
come armed in the felde, assemble a  
sorte of idle braines and brainles  
people together, robbe mens hou-  
ses, spoyle their goodes, breake by  
their hedges, make severall pa-  
stures comon to all men, hunt car-  
nal libertie, make a communion, yea  
confusion of al thinges, and al for  
the belly? Paule woulde rather  
lyke vnto the poore Lazar haue dy- Luk. xxi.  
ed for hunger, then once violently  
and vniustly to take awaye other  
mens goodes. Chri. Yese the un-  
mercifulnes of the riche, what wold  
ye haue the poore people starue for  
hunger? Phil. Rather starue and  
die for hunger as poore Lazar dyd;  
then to trouble a comon weale. As  
riches, so likewise pouertie cometh  
from god: And both are to be take  
thankefully, and not to be grud-  
ged at. If oppression be done to  
the poore of the ryche worldinges,

shall they auenge them selues? God forbyd, yea rather take that crosse patiently, and thynke that they haue deserued far worse thinges, whiche haue so ofte deserued hell, and pray to god to geue those ryche men mercifull hertes, that accordinge to theire dutie they may be moued with pitye and compassion toward the poore. Againe if they haue iniuries done vnto them, if they can not otherwise be redressed let them complayne to the Magistrates and officers of the commonweale, whiche are appointed to heare mennes causes. Christo. If the poore oppressed complayne to the Iustices of peace or suche lyke in the contrey where he dwelleth, that haue the iniurye done vnto hym, lytle redresse, as I heare, can be hadde, one so serueth anothers turne, even as the Mules scratche one anothers backe.

of the sayd full.

Philemon. If there be anye suche  
parciall officers, whyche are not  
indifferent, but iudge for fauour,  
yet remayneth there another re-  
fuge, and that is, to complaine vnto  
to the kynges Maiestie and hys  
moste honorable counsell, whyche  
wthoute all doubt wyl bothe  
gladly heare theire lamentable  
complayntes, and redresse theyr  
matters accordinge to iustice. But  
who so leaueth godly meanes, and  
attempteth wycked wayes, bothe  
he and his enterpryse muste nedes  
come to naught, as we haue seene  
of late dayes. The lord hym selfe  
hath spoken it. All they that take  
the sword, shall perishe with the  
sword. All they that are priuate  
menne, and go aboute wth force  
and violence to auenge theyr owne  
cause, and to redresse theyr owne  
matters, shall surely come vnto  
destruction.

Math. xxvi.



## The Fortres

For they be order breakers and de  
spisers of goddes holy ordinaunce,  
which hath appointed magistrats  
and head rulers iustly to iudge be  
twene man and man in al matters  
of controuersie, that peace and qui  
etenes may be mayntained in a co  
mon weale. Theo. If men wer chri  
sten men in dede, as they professe  
in word, they wolde neuer for the  
bellies sake go aboute to disturbe,  
trouble, and disquiet all the mem  
bers of the bodie. There is a pro  
uerbe no lesse true then comunon,  
God neuer made mouthe, but he  
made meat. And truly I am thus  
perswaded, that god, which made  
me a liuing soul, and fed me in my  
mothers wombe, wyl not, after he  
hath brought me in to this world,  
suffer me to peryshe for hunger, if  
I hange on his fatherlye prouide  
nce, cast my care on hym, seke to  
please hym, and liue in my vocati  
on

of the faythful.

on according to his worde. Phil. I  
am glad neybour Theophile this  
to heare you speake: for as I may  
tel you truth, the principall occasiō  
whi I so greatli desire to speake w  
you & wth my other neyghbours  
here, was to confort and strengthe  
you againste this sollicitude and  
thought taking for the belly, wher  
wth manye at this presente are  
much vexed. For I am not igno  
rant what importune suter the bel  
lye is, and how she is euer craving  
and castyng doutes, fearinge that  
she shuld neuer haue inoughe, and  
therfore continually knocketh at  
the doore of the mynde, to putte  
him in remembraunce to prouide  
for her, sayng: Adfer, Infer, bring  
hither, brings in. For the idle belly  
continuallye consumeth, wasteth,  
but getteth, prouideth nothinge.  
Therefore is she full of thoughte  
and care for her liuyng, even as a

f.iii.

beggar

beggare is, whiche is so ielouse o-  
 uer hys drynke, that he wyl not  
 suffer the lytle slye to sitte vpon  
 the bynne of his cuppe, lest he  
 should beguyle him of his drinke.  
 Whys belly care causeth the Law-  
 ers to corrupte the lawe, the iudge  
 to geue false sentence, the officers  
 to be vntreue to their Lordes and  
 masters, the Hipocrites to corrupt  
 the holy scriptures, the ryche men  
 to be vnliberall, vnmmercifull, the  
 Beneficed menne to receyue much  
 and distribute lytle, the Patrones  
 of benefices, to sell to vnlear-  
 ned Priestes theyr benefices, pa-  
 rentes to sell theire chyldren lyke  
 calues and sheepe for money, the  
 papiste to hate the truthe of gods  
 worde, the marchaunte to for-  
 sweare hym selfe in sellynge hys  
 marchandise, the craftes manne to  
 make and vtter false and slepyght  
 wares



of the faithful.

wares, the temporal Lord to raise  
hys tentes, or to take greate fines  
and incommes, the Jnne keepers  
to pille and pyllle hys geastes, the  
seruaunt to robbe his master, the  
mayde her mastres, the syngle or  
married woman to pley the whoze,  
the syngle or married manne to  
playe the Ruffian, and the thiefe,  
the subiecte to ryle agaynst his su-  
perioure. &c. Innumerable such  
dothe thys belly care bypunge vnto  
menne, agaynst the whiche except  
they be well furnyshed both wpth  
strong fayth in goddes holy prou-  
dence, and also fortressed wpth the  
knoweledge of holpe scriptures,  
wherein Iye buried so greate con-  
solacions for the faithful, they can  
not abide þe importune & continual  
futes of the sluggyshe bellye, but  
must nedes dispaire of satisfiynge  
her requestes, and by this meanes

not only haue an vnquiet mynde,  
 but also throwe them selues into  
 desperation, and so to muche wret  
 chedly finishe this their careful life  
 Chri. This belly care withoute  
 doute is a great temptaciō to mā,  
 and very muche disquieteth hym,  
 namely when he seeth all thynges  
 so deere as thei be now, and despair  
 of a redresse, for asinuche as they  
 which shuld amende this thyng,  
 are the cause of this dearth and fa  
 mine, I speake of Grasiers, Shep  
 mongers, and riche farmers. Ther  
 fore neyghbour Philemon, ye can  
 not intreate at this present in your  
 communicacion amouge vs of a  
 thing more mete for this beggetly  
 and neddy wretched tyme, then to  
 declare vnto vs by the holy scrip  
 tures, how merc'full and bounte  
 ous lorde we haue in heauen, whi  
 che will not suffer vs to peryshe  
 for honger, if we hange on his fa  
 therly

of the faithfull.

therly prouidence, and cast al sure  
care on hym. Phil. Thys your bête  
good wyl to heare, doth not a litle  
encourage me to speake that whi-  
che I haue purposed, yea and that  
in fewe wordes, because I wyl not  
be tedious vnto you. Eusebius.

Speake I pray you, we wyl geue  
good care. Phil. That ye maye be  
thorowly perswaded of goddes li-  
beralitie toward his faythfull ser-  
uauntes, I praye you first of all  
consider gods order in the prouisi-  
on for hys creatures. Before god  
made man, whom he was determi-  
ned to make the hygh ruler vnder  
him ouer al thinges in this world,  
he made and prepared euery thing  
necessarie for him, and for the con-  
seruacion of his bodie, & he might  
abundantly haue, what soeuer is  
expedient for hym, and by no mea-  
nes peryshe for hunger and lacke  
of foode. First placing hym in pa-  
radise



The Fortres

paradise that garden of pleasure, he  
gaue man libertie to eate of all the  
frute that grew in the garden, ex-  
cept the tre of knowledge of good  
and euil. After the transgressiō of  
gods cōmaundement, when man  
was iustly driven out of paradise,  
and worthe for his disobedience  
not only to starue for hunger, but  
also to be condēned for euer, if god  
for his mercies sake, promised in  
that blessed sede Christ Iesu, had  
not fauored & forgeuen him. God  
sending forth man into this vale  
of misery, dyd not leaue him con-  
fortles and without prouision for  
his bodely sustenance, neyther  
sente he him into a bareyn, deserte  
or salte grounde voyde of all  
frute, but into this worlde, where  
he founde plenty and aboun-  
dance of all thynges, and gaue  
him libertie to eate of all frutes  
and seedes growynge in it. En-  
crease

Gene. ii.

Gene. iii.

of the faithful.

crease, saith he, and multiplie and  
replenishe the earthe, and subdue  
it and haue dominion of the fysh  
of the sea, and the foule of the ayre **Gene. 1. 1**  
and of euerye liuinge thinge that  
moueth vpon the earthe. And god  
sayde: Beholde, I haue geuen you  
euery herbe, sowinge seede, which  
is in the vpper face of al the earth,  
and in euerye tree in the whiche is  
the frute of the tree, and that sow-  
ethe seede, that they maye be meate  
vnto you. Wpith thys kynde of  
foode was Adam and his poster-  
tye contente vntill the floude of  
Noye. After the floude, God pur-  
posinge as it were, to repayre man-  
kinde, and to be mannes good and  
mercifull lord, & no lesse but much  
more bounteous to hym, then he  
was afore. sayde: bringe ye forth,  
and multiplie and replenishe the  
earth. The fear of you, & the drede **Gene. 2,**  
of you shall be vpon euery beaste  
of

of the earth, and vpon euery foule  
 of the ayer, and in all suche as the  
 earth bringeth forth, and in all the  
 fyshes of the sea, into your hande  
 are they deliuered. Euery thyng  
 that moueth it self, and that liueth  
 shal be meate for you. Euen as the  
 grene hearbe, haue I geuen you  
 al thinges. As god afore gaue mā  
 libertie to eat al kynde of herbes,  
 seedes, and frutes that grow vpon  
 the earth, so likewise geueth he mā  
 authoritie nowe to eat al kynde  
 of fysh or fleshe as he lysteth.

Christ. O excreadinge greate is the  
 liberalitie of our lorde god, which  
 dealeth so fauorablie wyth wret-  
 ched manne: Not onely to geue  
 hym libertie to eat al kynde of  
 hearbes, seedes, and frutes, but  
 also all maner of fleshe and fysh.  
 This is with out doubte a singu-  
 late benefite and greate token of  
 goddes inestimable goodnes to-  
 ward



of the faythful.

warden man. Phi. Here euen frome  
the beginning and reparing of mā  
dothe the kyndenes of god braste  
out and shew forth it selfe toward  
man abundantly, so that nowe all  
thynges are pure, to them that are  
pure. Nothing is commune oz vn  
clean, neither is any kinde of meat  
to bee refused, if it bee taken with  
thankes geuinge. For that which  
god hath purified & made cleane,  
ought no man to call vnpure, vn  
cleane. And all these thynges hath  
god geue vs to eate. Now that ye  
maye be thorowlye perswaded of  
goddes truth in performinge hys  
promises, call to remembraunce the  
hystories of the holpe scriptures,  
whiche do declare and euidentlye  
proue, that god is faythfull in all  
his wordes, and dealeth no lesse fa  
uorable wth his seruantes in  
dede, then he promyseth in worde.

**G D D** commaunded Absolom to  
get

Tit. 1.

1. Tim. 4. 4.

Actes 3.

Psalm. 138.

Abraham

The Fortres

get him out of his contrey and out  
of his nacion, and frome hys fa-  
thers house vnto a lande that he  
woulde shewe hym. Abraham dyd  
as the lord commaunded him. If  
Abraham had not bene fully per-  
swaded of goddes constancie and  
truthe in accomplishing his pro-  
mises, wolde he haue forsaken his  
native contrey, and gone oute of  
hys owne house, where he was qui-  
etly placed and wealtheily settled,  
and wandered abrode lyke a ma-  
sterles hounde, he can not tell whi-  
ther. Eusebius. A carnall and  
worldlye wyse man woulde haue  
thought it greate madnes to leaue  
a thyng certeine, for that that is  
vncerteyne.

Philemon. So iudgeth the wyse-  
dome of thys worlde, whiche is  
follyshenes afore God. Notwith-  
standinge Abraham nothyng dou-  
tinge

of the saythful.

tyng of goddes promise, forsoke  
contrey, nation and house, and o-  
beyed the voyce and commaunde-  
mente of God. Neyther was he a-  
ny thyng at all thereby impoue-  
ryshed. The scripture sayeth, he  
was very ryche in cattell, silver,  
and golde. For his natie contrey,  
God gaue hym a contrey that  
flowed wyth mylke and honye,  
that is, wyth the abundaunce of  
al thynges. For one house, he gaue  
hym many houses. For one naci-  
on, he made hym a father of many  
nacions. So recompenseth God  
the losses that any man susteneth  
for hys sake.

Gene. xlii.

Rom. iiii.

Theophilus. The lyke thyng is  
promised of oure sauoure Christe  
in the gospel. Ther is no mā saith  
he, that hath forsaken house, either  
father or mother, either brethren,

Mat. xvi.

or



or wyfe or children for the kynge  
 dome of gods sake, which shal not  
 receiue muche more in this world,  
 and in the world to come, life euer  
 lastinge. Phil. Who euen by this  
 one exemple is not greatly encoura  
 ged to beleue the promise of god,  
 and to be fully perswaded, that as  
 god dealeth w<sup>th</sup> Abraham, so in  
 lyke maner wyl he deale w<sup>th</sup> vs  
 if we obey the voice of god, as Ab  
 rahā did: for there is no respecte  
 of persons w<sup>th</sup> hym, but in al peo  
 ple he that feareth hym & worketh  
 righteousnes, is accepted vnto  
 hym. The promise of god is vni  
 uersal. Whosoever therfore laith  
 hande on it w<sup>th</sup> stronge fayth, he  
 shall haue of god, whatsoeuer he  
 hath promised. There is no diffe  
 rence betwene the Jewe and the  
 Gentile, for one is lord of all, w<sup>th</sup>  
 che is ryche vnto all that cal vpon  
 him. For whosoever calleth on the  
 name

118.2.

oma. x.  
 11. 11.

of the faythfull.

name of the Lorde he shall be safe.  
Chri. It is not withoute a cause,  
that thapokles prayed: Lorde en-  
crease oute faythe. For if true and  
vndoubted faythe were in the her-  
tes of me, thei wold nether distrust  
þ promise of God, nor yet despaire  
of conuenient lyuinge. Phil. Faith  
is muche, yea faith is altogether.  
Whatsoeuer ye are when ye praye,  
saith the Christ beleue to haue it, and  
ye shal haue it in dede: as god shew  
ed him self faithfull in his promise  
to Abraham, whiche is the father  
of the faythfull, so lyke wyse did he  
to other, because no man shoulde  
doubte of his liberalitie, whych is  
comune not to Abraham only, but  
to all the faithfull in lyke maner:  
ye remeber þ Hager was the hand  
maide of Sara Abrahams wife, &  
because Sara hir self was barre  
childeles, she gaue to hir husbände  
her maid to be his wife þ she might

Luke. xvi.

Marke. xi.

Rom. iiii.

Gene. xvi.

G. i. be

be edified by hit. Christo. We re-  
 member it well. Phil. This Hagar  
 broughte forth a sonne called Is-  
 mael, by hit master Abraham, whi-  
 che child was a mocker, in somuch  
 þ after Sara had brought forth  
 Isahac hit sonne, she wold not suf-  
 fer neyther the lad nor his maister  
 to tary any longer in hit house, but  
 caused Abraham to put them both  
 oute. Eusebi. Ye saye truethe. Phil.  
 Abraham rose vp earlye in the  
 mornynge, and toke breade and a  
 bottell of water and gaue it vnto  
 Hagar, puttyng it on hit shulders  
 with the ladde also, and sent hit a-  
 way. Nowe march. Hagar is put  
 oute of hir masters house wyth hir  
 childe. She knoweth not whither  
 to go. She hathe no house wherin  
 to hide her head, but wandreth vp  
 and downe in þ wyldernes of Ber  
 Seba. To conforzte her no man is  
 bente: For no man is presente. As  
 touching



of the faythfull.

touching her vitaille, it is al spent. The breade is eaten, the water is drunke vp. There remayneth now in sight no moze but vtterly to despayze of soucoure, and miserablie to dye. Which thinge Hagar considering, casteth the ladde Ismael vnder a bushe, goeth her wape, and sitteth on the other syde a greete wape, as it were a bowe shote of, because she wolde not se the deathe of the chylde. Wyth howe great sorowes her herte was stuffed, what plentie of teares gushed out of her eyes, what careful fayntenes occupied her whole bodie, no man is able to expresse. A chylde to dye for hunger, the mother knowinge of it, yea and as it were in her syghte, in her bosome, O dolour vnspeakeable. The mother lykewyse to be pierced wyth the same darte, O incomparable payne. All thinges are brought here to extreme desperacio

G.ii.

There

The fortres

There is no waye to escape this  
 present mischiefe. The childe cry-  
 eth, the mother wepeth: Both loke  
 for presente death. But what? Is  
 god vnttrue, vniust, false in his pro-  
 mise? Stoppeth he his cares, that  
 he may not heare the lamētable cō-  
 plaintes of the to much wretched?  
 Despiset he the teares of the mo-  
 ther, and the cryinges of the child?  
 Yea rather when no remedie is lo-  
 ked for, god is present, god confor-  
 teth, god helpeth, because he wyl  
 be founde a god which is faythful  
 in all his wordes, whych is the self  
 trueth and can not lye, whiche lea-  
 ueth no mā focutles that calleth on  
 him. He sendeth his holpe angel to  
 the miserable womā, when no mor-  
 tall creature is present to help. He  
 conforseth her, and biddeth her not  
 feare: for god hath heard, saith he,  
 the voice of the chylde where help  
 eth. He sheweth her a well of wa-  
 ter

Cal. cxlv.  
 on. xlii.  
 lxxv.

me. xli.

of the saythfull.

ter to comfort both her & her childe  
withal, and afterwarde promise  
that the lad Ismaell shall be a no-  
ble man, and greates multitudes of  
people shall rise of hym. Theo. A  
historie full of most swete consolacion.  
This is a comfortable & pleasant  
mirrour for all people to behold,  
specially for them that are  
married, and yet se not (suche and so  
great is theyr pouertie) howe they  
maye bee able to nourish them.

If the married folke liue according  
to their vocation, and trauaile in  
their estate in the feare of the lord,  
though they haue neuer so manye  
childe and great familie, yet shall  
the sea soner be without water and  
fische, and the land without grasse  
and cattell, then any of them shall  
perishe for hunger. If god prouided  
for Ismaell and his mother in  
the wyldernes, wher no sustenance  
was to be gotten, wher no mā was



present but brute beastes, & foules  
of the ayer: wyl he leaue the socour  
les, that put their trust in him, be-  
being in cities, towne, and villa-  
ges, and cōuersant with men, wher  
all thinges do abound: Chri. If the  
poze married mē dyd earnestly wey,  
and diligentlve ponder this moſte  
ſwete and comfortable hystorie, they  
ſhulde neuer diſpatre of a liuinge,  
neither for the ſelues, nor for their  
chyl dren and familie, neither wold  
they ſeke any vnlawefull meanes,  
as by ſtirting bp cōmocions, ma-  
kyng insurreccions, ſpoylng o-  
ther mens goodes &c, how to auoid  
their miſery: but rather labour to  
anſwere their vocation, and with-  
out ceaſſing call on the name of the  
lorde, which wyl deale no leſſe fauo-  
rably wpth the, then he dyd w Ha-  
gar and Iſmaell. Dutte thou thy  
truſte, ſayeth Dauid, in the lorde,  
and do good, ſo ſhalte thou dwell  
in

of the faythfull.

in the earthe, and be fedde wyth the  
beste daynties thereof. Delyghte  
thou in the lorde, and he shal geue  
the thy hertes desyre. Committe  
thy waye to the lorde, and put thy  
truste in hym, and he shal brynge  
it to passe. He shal make thy rygh-  
tousenes as cleare as the yghte,  
and thy iuste dealing as the noone  
dape. Holde the still in the lorde,  
and abyde pacientlye vpon him. *Ec*  
*Agayne:* Put your truste in God  
alwaye, O ye people, powre oute  
your hertes before hym, for he is  
oure hope. *Philemo.* In the dayes  
of Isahac Abrahamis sonne, there  
fell a greate dearthe in the lande  
where he dwelte, in so muche that  
he remoued frome that place, and  
tooke his iourneye towarde Abi-  
melche kynge of the Philistines, *Gene. xxi*  
euen vnto Gerar. And whyle he  
was yet in hys iourney, god spake  
vnto hym and sayde.

*Gal. iiii.*

*Gene. xxi*

*G. iiii.*

Go

Go not doune into Egypte, but abide in the land which I shal shew vnto the, soieorne in this land, and I wyl be wpth the, and wyl blesse the. For vnto the and to thy sede, I wyl geue al these contreis. Behold goddes careful pꝛouidence for his seruauntes. Isahac wyshing to escape the cruell darteres of hunger, hunteth aboute where he and hys maye conueniently dwell. And rather then he wolde die for hunger, he after the example of his father Abrahā, determineth to go doune into Egypte. God which is able to fede and to saue his people in euery place (for the earth is the lordes and al that is contained therein) forbliddeth Isahac to go doune into Egypt, wylleth him to tary styll in the contrey, and pꝛomiseth to blesse hym, yea to geue to him and to his sede, all the contreis of that land. Isahac obeying the voyce of god,

taried

c. xli.

Lxxiii.



of the faythfull.

sated in that cōtreȳ, & wared exceeding myghty, wealthy & ryche. For god gaue him greate abundaunce of corne, of shepe, and of oxen, yea wpth a myghtie household dyd the lorde blesse hym, insomuch that the kinge him selfe came vnto him, & desired to make a couenaūt of peace and amitie with him: vnto suche & so great power was Isahac growen. He which afore knew not wher cōmodiously to lyue, and in þ̄ cōtreȳ which he wolde haue forsaaken for penurie and hunger, even he nowe is become so ryche, that the kynge him selfe is glad to come to hym, and to desire his fauour. Euf. O wonderful workes of god. Chri. Here finde we that true, whiche is spoken by the wylseman: But thy truste in god, and abide in thine estate, for it is an easye thinge in the syght of god, to make a pooze man ryche, yea and that sodenlye. The blessing

Eccle. xi.

The Fortres

blesinge of god hasteth to the rewarde of the ryghteous, and maketh his frutes sone to flourish and prosper. Theo. This in dede was proued true in Isahac. phil. Not in Isahac onely, but in so many as euer obeyed the voyce of God, and liued according to their vocacion. God is the same god to vs all, that he was to Abraham and Isahac, if we by stronge faythe hange on hym and on his fatherlye prouidence, as they dyd, if the same integritie of maners and innocencie of lyfe apeareth in vs, that shined in them. Euse. This beneficence and liberalitie of god towarde Isahac ought to encourage al men to tary at home in their own contreis and houses, to be contente wyth their estate & callinge, and not to stray a brode for liuinges, as many idle braynes do nowe a daies, leauinge their wyues and their childzen in  
great

of the faythfull.

greate care and miserie, and manie  
of them neuer returning vnto the.  
Neyther ought men to doubte, but  
that god whiche is almyghty, and  
able to do what soeuer hys good  
pleasure is, wyl as wel prouide for  
them at home in their pooze cota-  
ges, as in the haulles of Princes.

The blessinge of the lorde maketh Prout. 8.  
men ryche, as for carefull trauaile  
it doth nothing therto. Phil. When

Isahac sent his sone Jacob to Me Gene. xxviii.  
Euphotamia, & he might take to wife  
one of his daughters of Labā, Jacob  
as he passed forth on his iourney,  
made a vow, & sayd: If god wyl be  
with me, & wil kepe me in this iour-  
ney which I go, and wyl geue me  
bread to eat & clothes to put on, so  
that I come againe vnto my fathers  
house in safetie, then shal my lord be  
my god, & this stone which I haue  
set vp an ende, shal be gods house,  
and of all that thou shalt geue me  
wyl I geue the tenth vnto thee.



### The Fortres

Here Jacob desireth gods assistēce  
in his iourney, that he may go and  
come safe. And as touching world-  
ly goodes, he desireth no more but  
foode and raiment. And so nothing  
douting of goddes helpe, he goeth  
forward on his iourney according  
to the cōmaundemēt of his father.  
Nowe behold the louing kyndnes  
of god toward Jacob. God which  
neuer leaueth them socourles that  
calle on hys holpe name, appea-  
reth vnto Jacob in his slepe, and  
promiseth that he wyl geue him &  
his seede the lande that he slepeth  
vpon, and that his posteritie shall  
be great and many, that they shall  
be as the dust of the earth, and shal  
spread abrode to the waste, to the  
east, to the north, and to the south,  
yea and that in his seede all kindes  
of the earth shall be bless'd. Chri.  
Here are no benefites promised to  
Jacob, then he asked, Phil. Yea mo  
then

of the faythfull.

then he durst haue required of god  
Euse. But what of the requestes co  
cerninge his iourney: Phil. Ye shal  
heare. Wher as Iacob desired god  
to be with him, and to kepe him in  
his iourney, god sayd vnto him on  
this maner: Behold I am with the  
and wyl be thy keper in all places  
whither thou goest, and wyl bring  
the againe into this lande, neither  
wil I leaue the vntil I haue made  
good al that I haue promised the.  
According to goddes promise Iac  
cob had a prosperous iourney tra  
uailynge into Mesopotamia. Of  
whose cominge, when Labā heard,  
vnto whom he was sente of his fa  
ther, Laban for vety ioye came to  
mete him, embraced him, and kissed  
him, and brought him to his house  
Theo. Thys was good lucke.

Gene. xxx.

Chri. Good lucke in dede. Phi. So  
worketh god for hys seruauntes,  
which hath all mens hartes in his  
hande.

hande. Theo. But what entertaine-  
ment had Iacob afterwarde: Phil.  
Iacob taried wyth Laban twenti  
yeres: in the which tyme, God dyd  
not only sende him bread & clothes  
accordeinge to hys requeste, but al-  
so such wiues as his harte desired,  
wyth manye goodly children. Yea  
God so blessed Iacob, that he was  
excedinge ryche in gold and siluer,  
in maide seruauntes and men ser-  
uauntes, in sheepe, Camels, Asses,  
goates, kyne. &c. And afterwarde  
God brought him home again in-  
to his contreye bothe saffelye and  
wealthely. Who will now distrust  
the promyse of suche a Lorde, so li-  
berall, so bounteous so beneficial:  
Euse. This historie is greatly co-  
fortable for al godly trauellers by  
cōtreies, hereof may they learne, &  
god wil not forsake thē nor leue thē  
locourles, but sed thē al things ne-  
cessary in their iourney, defend them  
frome



of the saythfull.

frome theire ennemies, and safely  
bryng them whō agayn, if they cal  
on his holy name & caste their care  
on hym. Chri. So sayth the Psal- Psal. xxi.  
mographie, he shall giue his An-  
gels charge ouer the, to kepe the in  
al thy wayes. They shal beate the  
in theire handes, that thou hurte  
not thy foote against a stone. God  
shall defende the vnder hys wyng-  
ges, & thou shalt be safe vnder hys  
fethers. His faithfulness & trueth  
shal be thi sheld & buckelar. Thou  
shalt not be afraid for ani terrour  
by nyght, nor for y arrowe y flyeth Psal. cxi.  
by y day. Againe, my helpe cometh  
euen from y lord which hath made  
heauē & earth. He wil not suffer thi  
foote to be moued, & he that kepeth  
the, will not sleape. Behold he that  
kepeth Israel shal neither slumber  
nor sleape. The Lorde hym selfe is  
thy keper, the Lorde is thy defence  
vpon thy ryghte hande.

So

So that the sunne shall not burne  
 the by daye, neither the moone by  
 nyght. The Lord shall preserve the  
 from all euyl, yea it is euen he that  
 shall kepe thy soule. The Lord shall  
 preserve thy goinge oute and thy  
 comminge in from this time forth  
 for euermore. Theo. These be swete  
 and comfortable scriptures Phil.  
 I graunt to the faithfull, whiche  
 depend altogether on God and on  
 his fatherlye prouidence. But the  
 unfaithfull, whiche truste on them  
 selves, on their owne wysdome, and  
 pollicy, fele no sauour nor swetnes  
 in them, as saynt Paule saith: a na  
 turall man perceaueth not the thin  
 ges that belōg to the spirit of god  
 for they are folishnes vnto hym.  
 But let vs beholde mo histories,  
 which shall declare & set forth god  
 des his prouidence & singular libe  
 ralte toward his seruautes, & we  
 mai learne perfectli to hāge on the  
 Lorde

of the sayebfull.

lorde our god. Ye reade in the first  
booke of Moyses, that in the time of  
Jacob whom we spake of a litle a-  
foze, there was a great dearth in al  
contries, in somuch that in the lade  
of Canaan there was no vitaille to  
be gotten for money. Now behold  
the prouidence of god. God afore  
seping this plague of famine, to the  
entente that his seruautes shulde  
not peryshe in tyme of hunger for  
lacke of fode, wonderfully sent Jo-  
seph afore in to Egipte. And al-  
though his brothers solde him in  
to a straunge land, by this meanes  
sekyng his destruction, yet god tur-  
ned thys his seruitude vnto his ho-  
nour, and the euel that they dyd to  
theyr brother, vnto their profite,  
wealthe, and commoditie. For god  
exalted Joseph, and set vp his ho-  
nour aboue all the lordes and prin-  
ces of Egipte: euen nexte vnto the  
kyng was he in dignitie, in so-  
much

Gene. xli.

Gene. xlv.

Gene. xlii.

D.i.

much



much that he hadde the rule of all  
the kynges dominions, & did what  
semed him good in his owne eyes,  
such fauour founde he in the syght  
of the kyng & thow goddes wor-  
king. Now when this dearch was  
also felte in the lande of Canaan,  
and Jacob w<sup>th</sup> his familie in great  
daunger thereof, Jacob hearinge  
that corne was to be sold in Egypt  
(for thowwe Iosephes wisedome  
was there corne inoughe layde vp  
in the store houses of euerye Citie  
in Egypte) sente his sonnes thither  
to bye corne for theire money, that  
they might liue and not die. To be  
short, seying the historie is knowen,  
when the sonnes of Jacob came thi-  
ther for vitaille, there was Ioseph  
theire brother in his authoritie, whō  
they iudged eyther to be dead, or  
elles to liue lyke a bonde slaue and  
brudge, not able eyther to do him  
selte good or any other. In fewe,  
they

ene. xlii.

ene. xlii.

of the faythfull.

they had vitayles home with them,  
and their money also, with manye  
precious gyftes, and at the laste a  
cōmaundement geuen them & they  
shuld bringe their father and hys  
household wyth al that he had, and  
prouision shulde be made for them  
euen in the best partes of the lande  
of Egypte. Yea the kynge him selfe  
sente charattes oute of Egypte to  
fetche Iacob and all his familie,  
and bad them not regarde their  
stufte, for the good of all the lande  
of Egypte is poures, sayth he. Iac  
cob and all his were honorablie  
brought thither, liberally and gen  
tly enterleyned of the kynge, qui  
etely and wealthe placed in the  
lande of Egypt. And all this came  
to passe by the prouidence of God;  
whiche afore seynge thynges to  
come, worketh wonderfullye for  
the sauegarde and healthe of hys  
seruauntes.

Gene. xlii  
v. xlv.

Gene. xlii.

For the cause that Iacob and hys  
 chyldren found such fauour in the  
 syght of kynge Pharao, was not  
 fortune, nor chaunce, but goddes  
 prouidence: againe, that Ioseph  
 was exalted vnto such dignitie, the  
 cause thereof was not Iosephes  
 fayr face, nor yet his goodly perso-  
 nage, but gods good wyll, whiche  
 gaue him suche wysedome, as none  
 had the lyke in all Egipte, neither  
 was there any in al the dominions  
 of kynge Pharao founde lyke vnto  
 Ioseph, whom the kyng might  
 make gouernour ouer his realme.  
 And al these thinges wrought god  
 for the preseruacio of his seruam-  
 tes, as Ioseph hymselfe said to his  
 brethren: I am Ioseph your bro-  
 ther, whom you solde in to Egipte.  
 Nowe therfore be not greued ther  
 wyth, neyther let it seme a cruell  
 thinge in your eyes that ye solde  
 me hither. For god dyd sende me  
 before



of the faythfull.

before you into Egypte for your  
wealth, and to saue your liues. for  
this is the second yere of dearth in  
the lande, and fyue mo are behind,  
in whiche there shall bee neyther  
eating nor heruest. Wherefore god  
sente me before you to make prout  
tion, that ye myght continue in the  
earth, and to saue your lyues by a  
greate deliuerance. So now it  
was not you that sente me hither  
but god, which hath made me a fa-  
ther vnto Pharao, and lord of all  
his house, and ruler throzowe oute  
all the lande of Egypte. God hym  
selfe also spake vnto Iacob in a vi-  
sion by nyght, saying: I am god,  
the god of thy father, feare not to  
go doune into Egypte, for I wyll  
there make of the a greate people.  
I wyll go doune wyth the into E-  
gypte, and I wyll also bringe the a  
gayne. Chri. O the vnspeakeable  
good wyll of god toward all them

H.iii. that

The Forttes

that trust in hym. What other na-  
cion, saith Moses, is so greate that  
goddes come so nye vnto, as the  
lorde our god is nye vnto vs in all  
thynges, so ofte as wee call vnto  
hym? The Lorde our god is a mer-  
cifull god, he wyl not forsake vs,  
neyther destroe vs, nor forget the  
appointement of our fathers, whi-  
che he sware vnto them. The lorde  
oure god che rysheth vs euen as a  
father doth his sonne. Wyl a mo-  
ther forget the child of her wombe,  
saythe god, and not pitie the sonne,  
whom she bare? And though she  
doth forget, yet wyl not I forgette  
the. Behold I haue written the vp  
vpō my handes. &c. Theo. The last  
hystorie which you rehearsed, neigh-  
bour Iherusalem, is very cōfortable,  
and teacheth vs that although the  
plage of famine be caste vpon any  
realme, & the wicked therof perishe  
for hunger, yet wyl god so prouide  
for

ent. Hil.

ent. Hil.

of the saythfull.

For them that fear him, & call on his  
holy name, that they shall want no  
good thyng. Phil. Wel noted neigh-  
bour Theophile. So wold I haue  
you both heare and reade the histo-  
ries of þe holy scriptures, & ye shuld  
perswade your selfe that what soe-  
uer comfortable historie ye finde in  
the sacred byble, is ther written for  
your cōfort. And to pro'ue your say-  
ing true, heare what god sayth by Ecal. lvi.  
the Prophet. Behold my seruaun-  
tes shall eate, but ye shall hunger.  
Behold mi seruauntes shall drinke,  
but ye shall suffer thirst. Behold my  
seruauntes shall be merpe, but ye  
shall be confounded. Beholde my  
seruauntes shall reioyse for a very  
quietnesse of hearte, but ye shall cry  
for sorowe of herte, and complaine  
for veracion of mynde.

Eusebius. The sayinge of kynge  
Dauid dothe not muche differ Ecal. xxxviii.  
frome this.

H. iiii. Be=



The Fortres.

Beholde the eyes of the lord are  
vpon them that feare him, and vpon  
them that truste in his mercie,  
that he maye deliuer their lyues  
from death, and noryshe them in  
tyme of hunger. Salomon also  
sayth: the lord wyl not let the life  
of the ryghteous suffer hunger.

Phil. After god had deliuered the  
Israelites out of Egypte with an  
out stretched arme, and broughte  
them into the wyldernes of Sin,  
where they sawe neither meate nor  
drynke (for god was determined to  
proue them whether they wer faith  
full or not) they grudged againste  
Moses and Alaron, sayinge: wolde  
to God we had died by the hand of  
the lord in the land of Egypt, whē  
we satte by the fleshe pottes, and  
when we dyd eate breade oure bel  
lyes full. For ye haue brought vs  
oute into thys wyldernesse to kyll  
the hole multitude w<sup>th</sup> hunger.

Ye

Exodus. x.

Exodus. xvi.

of the faythfull.

**Ye** se the vnthankfulness of this  
people for whō God had wrought  
so manye wonders, and to whome  
God had shewed so greate tokens  
of louynge & kyndenes, euen as a fa-  
ther dothe to his childe. Ye haue  
hearde howe they murmured agēst  
Moses & Aaron Goddes laweful  
ministers, whiche is nothyng else  
then to murmur agēst God him-  
selfe. Ye se theire vnfaithfulness, &  
howe they are altogether swatued  
frome God and from his holy pro-  
vidence, so that they are worthy no  
benefite at the hande of God: but  
what thē? Is God false of his pro-  
mise: yea rather euē for his promys  
sake (where vnto God hathe euer  
cheife respecte) whyche he made to  
theire fathers Abraham, Isahac  
and Iacob, he wonderfullye sente  
them dōwne meat from heauen, e-  
uē māna, & so fed thē as y<sup>e</sup> wise mā  
sayeth: y<sup>e</sup> hast fed thine own people  
w<sup>yth</sup>

### The Fortres

With angels foode, & sent the bread  
redye from heauen wythout theyr  
laboure, beyng very pleasaunte &  
good of taste. And to shewe the ri-  
ches and swetnes vnto thy childre  
thou gauest euery one their desire,  
so that euery man myghte take  
what lyked hym beste. Theo. If  
God for his promyse sake feddeth  
the vnfaithfull & no les vnthacke-  
full Israelites frome heauen, we  
that beleue hys promyses, and haue  
onlye on him and on hys fatherlye  
prouidence, may be sure not to wat  
but abundantlye to haue what so  
euer is necessary for vs, as þe Psal-  
mographie sayeth: The eyes of all  
thynges loke and wayte vpon the  
O Lorde, and thou geueste them  
meate in due tyme. Thou openest  
thy hande, and replenishest all thin-  
ges luyng wylth thy blessinge.  
Agerine: They that feare the Lord  
shal haue no scarcenes. The why-  
che

capl. xvi.

cal. cxlii.

cal. cxlii.



of the faythfull.

che seke the Lorde, shall wante no  
good thyng. Chri. God shall sooner  
cease to be God, then such as vnfa-  
nedly trust in hym, shal perishe for  
honger. Phil. As þe Israelites mur-  
mured for meat, so likewise did they  
for water. They came to Moses &  
chide with him, yea thei were almost  
redye to stone him, and saide. Gue  
vs water to dryncke. Wherefore  
haste thou broughte vs oute of E-  
gipte to kyll vs and oure chyldren  
and cattalle wpth thyrste? The  
Lorde God styll conlidetyng hys  
promyses, and not wepyng thei-  
re fidelitie nor vnthankefulnes, wo-  
derfullye and agaynste all natu-  
rall and humayne expectaciō, gaue  
them plentye of swete waters oute  
of the harde stonye rocke. Euse. Of  
the maruelouse worckes of God.  
He is not called almyghtye wpth-  
oute a cause. For he dothe what  
so euer hys good pleasure is.

Exod. xvii.

Psal. cxlviii.

It is truelye sayde of Dauid: greate is oure Lord, and greate is his power, yea his wysdome is infinite. Who wil now doubt of necessity foode, seing God so meruelously fedeth the vnfaithful, vnthackefull & disobediente people. Phi. At a nother tyme the rascall people þ was amonge them, beinge wearpe of the meate sent downe from heauen, fell a lustynge, and turned the selfes and wept (euen as did also þ children of Israel) and sayde: who shall gyue vs fleshe to eate? We remember the fysh which we did eat in Egipte for nought; and þ cucubets, and melons, lokes, onions & garlecke. But nowe oure soule is dyed away, for we can se nothing else saue Hanna. And oure soule lotheth thys lyghte breade. Ye see that these people are styl like them selfes, that is, vnfaithful, vnthackefull, disobediente. O frowarde and croked

Lume. xl. v. xxi

of the faythfull.

croked generactō, sayth Moles, do  
pe so rewarde the Lorde, O ye fo-

Deut. xxxii.

lyshe people and vnwyse Chri. It  
is not without a cause, that sainte

Stephen called that nacion styf-  
necked, vncircumcised hartes and

Actes. vi.

eares, and suche as alwaye resyste  
the holy ghost. Phil. Wel yet note:  
Notwithstandinge their infideli-  
tie, vnthankefulness, and disobe-  
dience God continued styl iuste in  
his promises, saythfull in his wor-  
des, & true in his dealynge, for ac-  
cordinge to their desire for his pro-  
myse sake, he wolde not suffer them  
to wante, but gaue them whatsoe-  
uer they lusted for. Ther wēt forty

a wynde frome the Lorde, saythe  
the scripture, and brought quailles

Num. xi.

from the sea and let them fal about  
the host, euē a daies iournei round a-  
bout on euery syde of y<sup>e</sup> hoste, and  
they dyd fynde in the ayer as it were  
two cubites hye ouer the earthe.

And



### The Fortres

And the people stode by, & all that  
daye, and all that nyghte, and on  
the morow they gathered quayles.  
And he that gathered a litle, gathe  
red ten homers full. And they  
spred them abroad rounde aboute  
the hoste. Thus se ye how God for  
hys promyse sake, cheryshed the Is  
raelytes although vnfaithful, vn  
thanckfull and disobedient, euen  
as y<sup>e</sup> Nurse doth hir sucking babe,  
and fedde them by the space of .xl.  
yeres in y<sup>e</sup> wildernes without their  
paine, care, trayuayle or labour.  
Theo. If God shewed such gentil  
nes to the vnfaithfull and disobe  
diente for hys promyse sake, howe  
much moze wyll he shew hym selfe  
a gentle and lounge father to  
them that feare hym, beleue in hym,  
loue hym, and for thair powers la  
boure to walke in hys holpe path  
wayes: Phil. Such shal neuer wat.  
Nowe marcke what followeth. As

God

of the faythfull.

god provided meate for the Israe-  
lites, so in lyke manner suffered  
he them not to go naked, nor to  
peryshe for colde, but all that tyme  
of forty yeres, when they were in  
the wyldernesse, he so pꝛeserued  
their clothes, that they wared not  
olde, and soo saued their shooes  
that they were not worne: but both  
garmentes and shooes so whole at  
the forty yeres ende, as they were  
at their fyrste comminge into wil-  
dernes. I haue led you forty yeres  
in the wyldernesse, sayeth god: and  
your clothes are not wared olde  
vpon you, neyther are the shooes  
of your fecte, worne. Ye haue ea-  
ten no breade, nor dronke wyne,  
or stronge drynke, that ye mighte  
knowe that I am the Lord youre  
god. Moses also sayth: god hum-  
bled the, & suffered the to hunger, &  
fed the wyth Manna, whiche ney-  
ther thou nor thy fathers knew of,

Deu. xxxii.

# The Fortres

Deute. viii.

to make the to knowe that man  
dothe not lyue by breade onlie, but  
by euerpe word that procedeth out  
of the mouth of the Lorde, doth a  
man lyue. Thy rapement waxed  
not olde vpon the, neyther did thy  
foote swell those fortie yeres. Here  
of maye ye perceaue, howe bounti-  
full God is in geuyng foode and  
appatell, to them speciall y<sup>e</sup> feare  
hym, and kepe his holy commaūde-  
mentes. Who wyll nowe be care-  
ful eyther for the bellpe, oz for the  
backe, as they saye? God made the  
both, God wyl nourishe them both  
Euf. These histories do so set forth  
the kindenes of God towarde mā,  
that none excepte verpe infideles  
haue iuste occasion to dispayre of  
Gods liberalitie, if they cal on his  
name and trauaile accordeinge to  
theire vocacion. phil. There is no  
thyng moze certeine. But lest any  
man should thyncke, that thys  
kyndenes



of the faythfull.

kyndnes of god ceased in them, of  
whome I haue hitherto spoken, I  
wyl rehearse one or two histories  
mo out of the olde testamente, and  
then alledge certeine oute of the  
new, wherof ye maye learne that o  
ther proued the lyke kyndenes at  
the hand of god euen as wel in the  
newe testamente as in the olde, that  
by this meanes ye maye be perfect  
lye perswaded god to be the Lorde  
of the same liberalitie now, that he  
was afore, & alike kynde to his ser-  
uantes in all ages. Who knoweth  
not ꝑ Elias was an excellent Pro-  
phet of god, feruent in spirit, behe-  
ment in worde, and ielous for the  
glozy of god: Chri. The scriptures  
testifie no lesse of him. Theo. Elias  
stode vp as fyre, saith the wiseman,  
and his worde brent lyke a cresset.  
Whyle he liued he was afrayed of  
no Prince, and no man myghte o-  
uercome him. Of his prayse wy-

Al. teth

god  
not  
of  
god

Eccle. xlviii.

teth Iesus the sonne of Syrach.  
 Phil. Thys man of God lyued in  
 the time of Achab kinge of Israel,  
 in whose dayes God sent a greate  
 dearth into the world, for it rained  
 not vpon the earth by the space of  
 iii. yeres and .vi. moneths. In this  
 plage of famyne, whereof innume-  
 rable wythoute dyed, se howe God  
 prouyded for hys seruaunt Elias.

Reg. xvi.

Fyrste when the waters began to  
 be dryed vp, God sente hym to the  
 brooke Cherith, where he promys-  
 sed to gyue hym drinke, whyche  
 thyng he vnfainedly performed: so  
 that whē other perished for lacke of  
 dryncke, he hadde Gods plentye &  
 inoughe, as they vse to saye. Now  
 as touchyng his meate, behold the  
 wonderfull power of God, whyche  
 commaunded the Rauens to fede  
 him and to bringe him meate. The  
 Rauens, saith y scripture, brought  
 hym breade and fleshe in the morn-  
 inge

of the faythfull.

ning, and likewise bread and fleshe  
in the eueninge, & he dronke of the  
broke. Behold & marke well, howe  
god prouideth for his seruaunt. He  
maketh the foules of the ayer to be  
Elias cookes, & to bring him meat,  
and god him self is butler & geueth  
him drinke at y<sup>e</sup> broke Cherith. **O**  
what a god haue the faythfull, how  
tender & gentle, howe louinge and  
kynde is he to al the that put their  
truste in him? Rather then his ser-  
uaunt shulde die for meate, he ma-  
keth the foules of the ayer to bring  
him thinges necessary for the suste-  
nance of his bodie. **O** behold & dili-  
gently marke y<sup>e</sup> fatherli care, which  
the lord god hath for his seruautes  
Euen as a father pitieth his owne  
childe, eue so is the lord merciful  
to the y<sup>e</sup> feare him. It is trulie sayd  
of y<sup>e</sup> Psalmograph: The lord is at  
hand to all the that cal on him, yea  
to all the that call on him in truth.

Psalm. ciii.

Psalm. xli.

3. ii. Theo.



The fortres

Theo. Elias myghte ryghte well  
saye, as Dauid wyrtethe of hym  
selfe. The Lorde fedethe me, there-  
fore can I lacke nothinge. He shal  
fede me in a grene pasture, & leade  
me forthe belyde the waters of con-  
forte. Bus. As God dealte wyth E-  
lyas and Dauid, so wyll he deale  
with vs, if we labour to please him  
as they dyd. Chri. So I truste, for  
there is no respecte of parsones w  
God. And what so euer is wrytten,  
is wrytten for our learnyng, & tho-  
row pacience & comfort of v scrip-  
tures we may haue hope. Phil. Ye  
saye truethe. Neyther dyd the care  
of God cease for hys seruaunte E-  
lias wyth that benefyte, wherof ye  
haue hitherto hearde. For God is  
no chaungelinge, whom he loueth,  
he loueth to the end. Therefore whe  
the brooke was dyed vp because  
there fell no rayne vpon the earth,  
God, whych neuer leaueth his ser-  
uauntes

al. xlii.

am. ii.  
es. x.  
co ii.  
ma. v

Reg. xlii.

of the faythfull.

Naantes Socourles sayd to Elias,  
bp and get the to Sarepta, whp-  
che is in Sidon, and dwel ther, be-  
holde I haue commaunded a wi-  
dowe there to sustayne the. So he  
arose, and went to Sarepta. And  
when he came to the gate of the ci-  
tye, the wydowe was there gathe-  
ryng styckes. And he called to hir  
and sayd: fet me I praye the a lytle  
water in a vessel, & I may drinke.  
And as she was goyng to fet it, he  
cryed after hir, and sayd: Brynge  
me I praye the a morsell of breade  
also in thyne hande. She sayd: As  
trulie as the Lord thy God lyueth  
I haue no breade redye, but euen  
an handefull of meale in a battell  
and a lytle oyle in a cruse. And be-  
holde I am gatherynge two sty-  
ckes for to go in, & dresse it for me &  
my sonne, that we may eat & dye.  
And Elias sayde vnto hir: feare  
not, come and do as thou hast said,

I.iii. but

The Fortres

but make me thereof a lytle cake  
fyrste of al, and bringe it vnto me,  
and afterwarde make for the & thy  
sonne. For thus sayeth the Lorde  
God of Israel: the meale in the ba  
rel shal not be waked, neyther shal  
the oyle in the cruse be diminished,  
vntyl the Lord haue sent raine vp  
on the earth. And she dyd as Ely-  
as sayd. And she and hyr house did  
eate a good space, and the meale  
wasted not out of y<sup>e</sup> barrel, neyther  
was the oyle spent out of the cruse  
accor dyng to the word of the lord,  
whych he spake by the hand of E-  
lyas. Here agayne ye se what proo-  
uysion God made for Elyas, and  
howe benefycyall he also was to  
Elyas hostesse, and to her house-  
holde, because she entertayned him  
so gentyllye & dyd what so euer he  
commaunded. Theo. These be co-  
fortable hystories. Euse. And writ-  
ten for oure conforzte. Phil. At ano-  
ther



of the faythfull.

ther tyme when he fled frome wicked  
Iesabel kynge Achabs wyfe, 11. Reg. xij  
which sware that she wolde surely  
sley him, because he had kyled all  
Baals priestes, whom she ful deintely  
nouryshe at her owne table,  
howe dyd god, euen when he was  
a slepe, sende his Angell vnto him  
wyth a loafe of brysted bread, and  
a vessel of water, and bad him eate.  
For thou hast yet, sayth he, a great  
iourney to go. And in the strength  
of that meate, sayeth the scripture,  
walked he fortie dayes and fortie  
nyghtes, euen vnto Horeb the  
mounthe of God. Here se ye, that  
when we sleape, god watcheth and  
careth for vs, euen as he cared for  
Peter, and sente his Angell to de-  
liuer him oute of prysen, when Pe-  
ter was in a sounde sleape, and  
thoughte nothyng at all of the  
matter. Beholde sayeth the Psal-  
mographie, he that kepeth Israell, Actes. xii.  
Psal. cxviii  
I. iiii. Shall

The Forttes

Shall neyther slomber noz sleape.  
Note again, that wpyth one meales  
meate God is able to pzeferue vs  
fourty dayes and fourty nyghtes,  
as he dyd the Prophet Helyas, yea  
all out lyfe tyme, if it be his plea-  
sure, so that it is trulpe sayde, man  
shall not lyue wpyth breade alone,  
but wpyth euerie worde, that com-  
meth out of y mouth of God: And  
as God made prouysion for Elias  
euen so stoozed he vp Abdia Go-  
uernour of wycked kynge Achabs  
house to petye hys Prophets and  
to prouyde for them: whyche when  
diuylishe Quene Iesabel destroyed  
the Prophetes of God, toke an hu-  
dred of them, and hyd them, fyfti in  
one caue, and fyfthe in a nother, &  
prouided bread and water for the:  
suche and so great is the care, whi-  
che the Lorde taketh for hys ser-  
uauntes vniuersallpe. Chri. It is  
therefore trulpy sayd of the Prince-  
lyke

note. viii.

Reg. xviil.

of the faythfull.

lyke Prophet, thei þe seke the Lord psal. xxiij.  
shal want no good thyng. Againe:

I haue bene younge and am waxen psal. xxiij.  
olde, and I haue not sene þe righteous forsaken, nor hys chyldren  
begynne theyr breade on the earthe. Theo. These be comfortable hi-  
stories for christe and Godli preachers, whome for the moste part the  
wycked and vnhanckfull world neglecteth, despyseth & set noughte  
by, yea and maketh les prouision  
for them, then for theire malte horses  
and bandedogges. Here maye  
the true Prechers se, þe althoughe  
the world regardeth them nothing  
at all, and suffereth them so muche  
as in them is, not onely miserable  
to lyue, but also to peryshe for hon-  
ger, yet God, whose ministers they  
are, whose worde they preache, wyl  
not suffer them extremelye to wat,  
but wyl eyther wonderfullye fede  
them hym selfe, as he dyd Elyas,



The Fortres

oz elles store bp some good Abde  
to make prouision for the, as this  
Abdi dyd for the Prophetes of the  
Lorde, when they hyd them in the  
caues from the tyrāny of quene Je  
sabel, & prouided thinges necessary  
for their liuinge. Phil. We reade al  
so that a certeine womā of ȝ wiues  
of the Prophetes came vnto Heli  
seus the Prophet, Declaringe vnto  
him, that her husband was dead, &  
that for dette which she ought and  
was not able to paye, the creditour  
was come to fet her. ii. sonnes to be  
his bond men. This woman was  
a Prophetes wyfe. Her husband is  
dead, which lefte her both poze and  
in dette. Comforte hathe she none,  
but only the cōpany of her. ii. sōnes  
which also the creditour wold take  
awaye and make his bonde men,  
because she is not able to discharge  
the dette. ¶ In what miserpe is  
this carefull woman? She hathe  
nothing

iii. Reg. iii.

of the saydfull.

nothing at al in her house, but a pic-  
chet of oyle. But what is that to  
the dispatche of the dette. And if  
that be gone, there remaineth no-  
thing wherof she & her sonnes may  
lyue. What is then to be done?  
Het must be payed. Her substance  
wyl not reache so far. To make her  
childre bond slaues, shuld be to her  
present death. This therfore remai-  
neth. The sorowfull widowe lame-  
teth fyrst of all her cause secretly in  
her hert vnto god, which is the hel-  
per and patrone of all true wyd-  
owes and fatherlesse children, and  
afterwarde vttereth the same to E-  
lizeus the Prophet of god, whiche  
thorow gods blessinge of one pyt-  
chet of oyle, filleth so many emptie  
bessels ful of oyle, that she sellinge  
part of the same, was not only able  
to paie her dettes at the vttermost,  
but also had inough of the reste to  
fynde her and her children.

Euse.

The Fortres

Tobi. llii.

Euf. O notable miracle. Here fynd  
we true & holy Thoby sayde to his  
sonne: My sonne, be not afraide.  
Truth it is, we leade here a pooze  
lyfe, but greate good shal we haue,  
if we feare god, and departe frome  
al sinne, and do wel. Chri. This wo  
mans husbād was a Prophet, and  
feared the lorde, therfore could not  
she and her children remaine longe  
confortles. For god hath promised  
to be a husband to suche widowes,  
and a father to suche godlye mens  
children. I haue not sene the rygh  
teous forsaken, nor their children  
begging their bread on the earthe,  
sayth the Psalmographe. Againe:  
Blessed is the man that feareth the  
lorde, he hath great delyght in his  
cōmaundementes. His sede shal be  
myghtie vpon earthe, the generaci  
on of the faythfull shall be blessed.  
Riches and plenteousenes shall be  
in his house, & hys ryghteousenes  
endureth

Psal. xxxviii.

Psal. cxii.



of the faythfull.

endureth for euer. Theo. This is a  
confortable historie for suche god-  
ly womē as are christen preachers  
wiues. Hereof may they learn, that  
though theyr husbandes be neuer  
so poore, when they departe out of  
this world, yet if they remain faith-  
ful, and in the feare of god, and di-  
ligently call on his blessed name in  
their aduersitie, he wyll neither suf-  
fer them nor their children to lacke  
necessaries for their liuinge, but by  
one meanes or other sende them all  
good thinges, so that they shal not  
want. I wyll not fayle the, nor yet  
forsake the, sayth god. The lord ge-  
ueth meate to the hongry. Beholde  
the eyes of the lord are vpon them  
that feare him, and vpo them that  
trust in his mercy, that he may deli-  
uer their liues from death, and nou-  
rysh them in the tyme of hunger.  
God despiseth not the desire of the  
fatherles nor the wydowe, saith the  
wisemā

Ios. 1.  
Psal. cxi.  
Psal. xxxviii.

Ecc. xxi.

wylseman, when she powzeth oute  
 her prayer before hym. Dothe not  
 god se the teares that runne downe  
 the chekes of the widowe? or hea-  
 reth he not the cōplaint ouer suche  
 as make her to wepe? For frō her  
 chekes do þ teares go vp vnto hea-  
 uen, & the lord which heareth them,  
 doth accepte thē. Phil. At a nother  
 tyme also we reade, þ thaforesayd  
 Prophet in the tyme of deatch fed  
 the Prophets childre, & with a few  
 loaues nourished a great number of  
 men, in soniuche that they dyd not  
 only eat inough, but also left much  
 of þ bread, so greatly was it multi-  
 plied thozow þ blessing of god, whi-  
 ch is able of a lytle to make much,  
 seyng G<sup>d</sup> nothing he made al. Geue  
 vnto the people, þ they may eat, say-  
 eth þ Prophet. The minister answe-  
 red: What, shulde I set this before  
 an hundred men? Set it before the  
 people, sayth he, and let them eate,  
 For

lit, Reg. iiii.

of the saythfall.

For thus sayth the lord: They shal  
eate and leaue. And he dyd set it be  
foze them, and they dyd eate and  
leaue accordyng to the word of the  
lorde. Se ye not here, what the blis  
syng of the lord is, and how al thin  
ges increase and abound, when the  
lord openeth his hande? If we de  
pend on goddes goodnes, he wyll  
surely increase our vitayle in our  
store houses, vpon our table, pea  
in our mouthes and bellies.

Mal. cxi.

The Prophets seruaunt thoug h  
it not possible, that so great a num  
ber of menne coulde be sustayned  
wyth so fewe loaues. But that  
whiche is impossible with menne,  
is possible with god.

Math. xix.  
Marke. x.  
Luce. xii.

Who therefore wyll doubtte anye  
more of goddes liberalitie, haue  
he muche, or haue he litle? It is  
all one before God to feede wyth  
muche, or to feede wyth lytle.



The Fortres

If god blesse vs, we can not want,  
 but if Gods blessinge be taken fro  
 vs, we muste nedes perishe. Euse.  
 So sayth the Psalmographe: All  
 creatures depende vpon the Lord,  
 that thou shuldest geue them their  
 meat in due time. For thou geuing  
 it them, they take it, and thou ope  
 ning thy hand, they are wel satisfied.  
 But if hidinge thy face, they are so  
 rowfull, & thou taking away theye  
 breath, they are but dead, and turned  
 into the earth, that they came of.  
 Phil. Howe wonderfully dyd God  
 fede Daniel the Prophet, when he  
 was caste in to the Lions denne of  
 the hye rulers, because he sayd that  
 the greate Dragon, whom they of  
 Babilon worshipped as god, was  
 not god: Dyd not the Angel of the  
 lord take the Prophet Abacucke  
 by the top, when he was goinge in  
 to the fielde to beare meate to the  
 mowers, & caried him by the hette  
 of

Psalm. ciii.

Dani. xiii.

of the faythfull.

of the heade, and thozowe a mygh-  
ty wynd set him in Babilon, vpon  
the denne, wher Daniel was: So  
carpe thy meate, saythe the Angel,  
that thou haste into Babylon vn-  
to Daniell, whych he is in the Ly-  
ons denne. And whan Abacuch  
cryed and sayde: O Daniell thou  
seruaunte of God, haue take thy  
bzeakefaste, p God hath sente the.  
Daniel answered: O god hast thou  
thought vpon me: well: Thou  
neuer fayleste them that  
loue the. What a lyuely exāple  
is this of gods singular prouidēce  
and fatherly care, whiche he hathe  
for his seruauntes: Notable and  
worthy to be wrytten in letters of  
golde, is this sayinge of Daniel.  
Thou neuer faylest them  
that loue the. Chri. This hi-  
storie is very comfortable for al the  
that suffer imprisonment for the glo-

The fortres

rie of god, and the confession of his  
truth. Hereof may they learn, that  
god wyl not leane them socourles,  
noz destitute of help, as Dauid say  
eth: The lorde is my lyght and my  
health, whō then shal I feare: The  
lorde is the defender of my lyfe, of  
whom then shal I be afraid: Whe  
mine enemies came vpon me to eat  
vp my fleshe, they stoumbled and  
fell. Therfore thoughe an host of  
men were layd against me, yet shal  
not my hearte be afrayde, yea and  
thoughe there rose vp war against  
me, yet wyl I put my trust in him.  
Phil. Als I maye leaue of the hi-  
stories of the olde Testament, and  
rehearse certeine oute of the newe,  
that we maye learne goddes libe-  
ralitie towarde hys seruauntes to  
bee one and the same at all tymes,  
and in all ages, lette vs call to re-  
membzaunce the wonderfull myra-  
cles that Chyste wrought for the  
suste-

Cal. xxvii.



of the fayrbfull.

sustenance of hys people. Reade  
we not that our Sauoure Christ  
at a certteine time fedde almost fve  
thousande men besyde women and  
childzen with fyve loaues and two  
fyshes? And yet when they all had  
eaten inoughe, they gathered vp so  
muche of the fragmentes that be  
leste, as filled twelue baskets full.  
At a nother tyme, when the people  
hadde bene with Christ thre daies,  
and were readye to departe, ha-  
uynge nothynge to eate, and some  
of them hadde farre to go, so that  
if they had gone away wythoute  
meate, they shulde haue fainted by  
the waye, what a frendlye care had  
Christe for them? I haue compas-  
sion on the people, saythe he, be-  
cause they haue continued with me  
thre dayes, and haue nothynge  
to eate. And I wyll not lette them  
departe fastyng, lest they peryshe  
by the waye.

Matt. xiiii.  
Marke. vi.  
Luce. ix.  
John. vi.

Matt. xvi.  
Marke. viii.

The fortres

And whē his disciples sayd : whēce  
shuld we get so muche bread in the  
wildernes, as shuld suffice so great  
a multitude, & tolde him that they  
had but seven loaves, and a fewe  
lytle fyshes, he cōmaunded the peo-  
ple to sit doune on the ground, and  
toke the seven loaves and the fishes,  
and geuyng thanks, brake them,  
and deliuered them to his disciples,  
and the disciples to the people, and  
they all dyd eat and were fylled.  
And they toke vp of y<sup>e</sup> broke meate  
that was lefte, seven baskets full.  
And yet they that did eat wer. iiii.  
thousand men besides women and  
chyl dren. Here se ye, that the loaves  
and fyshes were multiplyed in the  
handes of the disciples, and in the  
mouthes and bellies of them that  
dyd eat thorow Chzistes blessing,  
so myghty is he to preserve the li-  
ues of his seruauntes in the tyme  
of nede, Theo. This is a comforta-  
ble

of the faythfull.

ble historie for all them that loue to  
heare the worde of god, & to frame  
theyr lyfe accordinge to the same.  
Such may be sure not to want the  
liberalitie of god in theyr necessitie,  
which, as S. Paul sayeth, geueth  
vs all thinges abundantly to en-  
ioye the. Chri. This affirmeth that  
pryncelyke Prophet, sayinge: The  
ryche shal want & suffer honger, but  
they whych seke the lord, shal want  
no good thyng. Phil. Whē Christ &  
his mother wyth his disciples wet  
at the marriage in Cana a citie of  
Galile, ye know that hys gesses wan-  
ted wyne. What, spared he hys libe-  
ralitie from them? Yea rather dyd  
he not comaund the seruitoures to  
fyll the water pottes wyth water?  
And when they had fylled euen vn-  
to the byrme .vi. water pottes of  
stone, containing .ii. or thre fyryngs  
a pece, dyd not he, turne all hys water  
in to swete wyne? Certes they can  
k.iii wante

1. Tim. vi.

Isai. xlii.

John. ii.



### The Forres

want nothpng, which haue Chzist  
present wyth them. Let vs prouide  
that we haue Chzist amonge vs, &  
we may be sure to haue abundaunce  
of al good thynge. Euse. This hi-  
storie is very comfortable for al ma-  
ried persons, which mary in y<sup>e</sup> lord.  
Al such that so mary, & continue in  
the feare of god, may be sure, that  
the water in their welles shal soner  
be turned into wine, & the stones of  
their walles in to bread, & the claye  
of their flozes into meat, & y<sup>e</sup> thatch  
of their houses in to cloth, then thei  
shal extremely want necessary thin-  
ges, eyther for them selues or for  
their family. Chri. Wold god al me  
beleued thys. Then shulde they  
haue mettye and quiete myndes,  
where now thozow infidelitie they  
be miserablpe disquieted wyth the  
care of worldly thynge.

Theo. Laye thy care on the lorde,  
sayth Dauid, and he shal noryshe  
the

of the faythfull.

the. Also .S. Peter: Caste all your  
care on god, for he careth for you. 1. Peter. v.

Phil. Agayne, how dyd our sauour Math. x.

Chryste prouide for hys disciples,  
when he sent them forth to preach,  
without money or meat: as he him  
selfe sayeth in the gospel of Luke.

Luke. xxi.

When I sent you without wallet,  
and scrpp and shoes, lacked ye any  
thyng? And they sayde: No. The  
disciples accordinge to their voca-  
cion, wente forth and preached the  
gospel, nothyng doutyng but he  
that sente them, wolde prouide for  
them. For what maister can fynde  
in his hert to se his seruantes lacke?  
Chri. Thys is verye comfortable  
for the true Preachers of goddes  
word. Herof maye they wel be asser-  
teined, that if they do their masters  
message faythfullye, they shall not  
wante, though the wycked worlde  
be neuer so vithankeful and nyg-  
gardely vnto them.

The Fortres

Phil. **O** how comfortable are these wordes of our sauoure Christe to a faythfull christen man: I say vnto you, be not carefull for the lyfe, what ye shall eate, or what ye shall drinke, nor yet for your body, what ye shall put on, Is not the life more worthe then meate, and the bodye more of value then rayment? Behold the foules of the ayre, for they sowe not, neither reape, nor yet carye into the barnes, and yet your heauenly father feedeth them. Are ye not muche better then they?

Whych of you (thoughe he tooke thought therfore) could put one cubite vnto his stature? And whye care ye then for rayment? Consider the lylies of the fyelde, howe they growe. They labour not, neyther spyn. And yet for all that I say vnto you, that euen Salomon in all his royaltie was not arayed lyke vnto one of these. Wherfore if god

so



of the saythfull.

So cloth the grasse, whych is to day  
in the field, & to morow shal be cast  
into y<sup>e</sup> furnace, Shall he not muche  
more do y<sup>e</sup> same vnto you, o ye of ly-  
tle faith? Therfore takeno thought  
saying: what shal we eate, oz what  
shal we drinke, oz wherw<sup>th</sup> shal we  
be clothed? After all these thynges  
seke y<sup>e</sup> gētiles. For your heauēly fa-  
ther knoweth that ye haue neede of  
all these thynges. But rather seke  
ye fyrst the kyngdome of god, and  
the ryghteousenes thereof, and all  
these thynges shal be caste vnto  
you. Behold what goodly and na-  
tural examples our sauour chryst  
bringeth forth here, that he may al-  
lure vs to truste only on gods pro-  
uidence, & not to be carefull for the  
necessaries of this lyfe, whych are  
not gotten by painful trauaile, but  
receyued of gods mere liberalitie.  
And because we shuld not be care-  
ful for meate, he first setteth before  
oure

The Fortres

our eies the foules of þe ayer for an  
example, whō seing god the father  
feedeth so plenteouslie þe they want  
nothyng, when they neyther sowe  
noz reape, noz cari in to the barnes,  
muche more wpll he feede vs, and  
sende vs what soeuer is necessarie  
for the p̄seruacion of thys our na  
turall lyfe, if we call on hys holpe  
name, and lyue accor̄dyng to our  
vocacion. If he feedeth the byrdes  
because they be hys creatures, whi  
che notwpythstandyng so once dye,  
that they neuer lyue after, muche  
more wpl he p̄uide for vs, which  
are not only hys creatures, but al  
so created after his owne Image,  
endued wpyth an immortall soule,  
and made vnto this ende, that we  
shulde set forth his glorie, prayse  
hys blessed name: and after the ge  
nerall resurreccion, our bodies and  
soules beyng knytte together, liue  
wpyth hym in glorie worldes wpyth  
out

of the sayd hfull.

bute ende, as hys lawefull heyres,  
thorow Iesus Chryste our Lorde.  
And as touchynge our apparell,  
to dissuade vs from thoughte ta-  
kyng for that, he byddeth vs con-  
sider and diligentlpe marke the ly-  
lyes and floures of the field, which  
although they neyther labour nor  
spynne, are so clothed wpth fyne  
and pleasaunte coloures, that not  
Kynge Salomon in all hys royal-  
tie and glorie was apparellled lyke  
vnto one of them. If God so dec-  
keth the transitorie flower, whiche  
thys daye is in the fielde pleasaunt-  
ly growynge, and to morowe shall  
be cut downe and caste into the fur-  
nace, howe muche more wll he  
sende vs conueniente apparell for  
oure bodys, whiche thoughe they  
once dye, yet shal they rylse againe,  
and for euer lyue wpth God in e-  
ternall glorie.

Christ



# The Fortres

Christ therfore concludeth, that all these thynges shal be cast vnto vs, if we seke the kyngdom of god and the ryghteousnes therof. Lette vs seke heauely thynges, and thynges worldly shal abunde vnto vs. Let vs labour to garnishe our mindes wpth vertues, and god wyl not suffer our bodies to peryshe for lacke of transitory thynges. For god is the lord which geueth meate to al fleshe. He geueth, as the Psalmo- graphe saith, fode to the cattel, and fedeth the yonge rauens that call vpon hym. He fedeth y<sup>e</sup> Turke, the Saracen, the Jewe, and all the rable of Infidelles for their creacion sake, and for his mercies sake. He therfore wil not leaue them that be hys faythfull people vnprouided, socourles and destitute of help. He geueth the vyle wozines of y<sup>e</sup> earth not only they<sup>r</sup> beyng, but also wher of to lyue: he therfore wil not se the fayth-

Cal. cxxxvi.

Cal. cxlviii.

of the faythfull.

faythful man lacke, which is made  
lyke vnto hys owne similitude and  
image. Let vs therfore neuer des-  
payre eyther of fode, or of apparel.  
God gaue vs the lyfe, god wyl pre-  
serue the lyfe. God gaue vs the bo-  
die, god wyl clothe the body. Alway  
therfore wyth carefull pensiuenes,  
and pensyue care. Let vs cast oure  
eyes on gods most holy and infal-  
libe prouidence, which is certeine  
and neuer fayleth. Take hede and  
beware of couctousnes, sayth oure  
sauour christ, for no mans lyfe sta-  
deth in thabundaunce of the thin-  
ges, whych he possesseth. Euse. I  
beseeche god geue vs all grace so to  
do. Theo. Amen goud lord, I most  
hattely beseeche the. phil. Further-  
more that we shulde be certeine of  
corpozall necessaries, Christe oure  
Sauoure hath commaunded vs  
in that prayer which we comonlye  
call the Pater noster, and so lyke-  
wyse

Luke. xii.

Math. vi.

The Fortres

Wisse taught vs, that we shulde axe  
 oure bodely sustenance of our hea-  
 uenly father. Thys wolde he not  
 haue done wpythout doute, if he had  
 not ben certteine, that according to  
 our requestes our heavenly father  
 wyl deale wpyth vs, & geue vs our  
 desyres, Chri. Of whom shulde the  
 chyld craue but of his father? Phil.  
 Again to make vs thozofolt assured  
 of this thyng, what cofortable pro-  
 mises haue we in þ hoip scriptures.  
 Are & it shal be geuen you: Seke &  
 ye shal finde: Knocke & it shal be o-  
 pened vnto you. For who soeuer ar-  
 eth receiueth, and he that seeketh, fin-  
 deth, & to him that knocketh it shal  
 be opened. Is ther any mā among  
 you, whiche if his sonne axed hyn  
 bread, wolde offer him a stone? Or  
 if he axed fyre, wold he profer him  
 a serpente? If ye then whych are e-  
 uyl, can geue to your children good  
 gyftes, how muche more shal your  
 father

ach. vii.

Jo. vii.



of the saythfull.

father which is in heauē, geue good  
things to thē that are him. What  
soever ye desire when ye praye, be- **Mathe. x.**  
leue that ye shal haue it, & it shal be  
done vnto you. Vereli, verely I say  
vnto you, what soeuer ye shall aske **John. xvi.**  
the father in my name, he wyl geue  
it you. And ye shal receiue, that  
your ioye may be full. The lord is  
at hande, sayth. **S. Paule.** Be not **Philp. iiii.**  
carefull, but in all thynges shewe  
your petition vnto god, in prayer,  
and supplicacion, wyth geuynge of  
thanks. Many other moste swete  
and comfortable promises haue we  
in the holi scriptures, wherbi we be  
assured to obtaine of god, what soe-  
uer we aske of hym beyng agreable  
to his moste holpe wyl.

**Rule.** To aske necessaries for our li- **1. John. v.**  
uynge, is according to goddes wyl.  
**Phile. Truth.** For God hath com-  
maunded vs so to do, and promised  
that he wyl heare vs.

Jacob

The Fortres

Gene. xxviii.  
Gen. xxx.

Jacob and Salomon, as the scripture wytnesseth, axed of god necessities for theyr liuyng, and were heard. Chri. Although we ought to depende on gods prouidence, and by stronge fayth and feruent prayer loke for all good thinges at his hande, yet maye not we be idle, and lye wyde open, gapping when god wyll put meate into our mouthes lyke careles swyne. Phil. God forbidd. For as the holy man Job sayeth: A man is bozne to labour, eue as the byrde is to flye. From the begynnynge, god appoynted man to labour, saying: In the sweete of thy face shalt thou eate thy bread, vntyll thou retorne vnto the earthe, whence thou wast taken: For earth thou art and vnto earth shalt thou retorne. David also sayeth: Thou shalt eate the labours of thine owne handes. The holy apostle Saynte Paul geueth a comaundement, that  
if

od. v.

Gene. lxi.

Gal. cxxviii.

Cella. lxi

of the saydfull.

If any man wil not labour, the same  
shuld not eate, and geueth a charge  
that all men worke wyth quietnes,  
and eate their owne bread. We be-  
seche you brethren, sayth he, that ye  
stудye to be quiete, and to meddle  
wyth your owne busines, and to  
worke wyth your owne handes, as  
we comaunded you. Againe, lette  
him that stole, steale no more, but  
let him rather labour with his han-  
des some good thynge, that he may  
haue to geue vnto him that nedeth.  
Saint Paul calleth it thefte for a-  
ny man to lyue of the labour of o-  
ther mens handes, idelly and wyth-  
out any certein vocacion, and com-  
maundeth that all suche shulde la-  
bour and get them some honest oc-  
cupacion, wherby they maye be the  
more able both to find them selues,  
and also to distribute vnto other,  
that haue nede. Our fyrst father A-  
dam toyled in the earth accordinge

11. Tella. 111

Ephes. 4. 11.

Gene. 3.

A. i.

to



to gods cōmaundement, and so gaue  
his liuyng. Cain was a plowman.  
Abel was a shepheard. Juball ex-  
ercised musycke. Thubalcain was  
a smyth, and a grauer in metal. No-  
he was a planter of vineyardes.  
Abraham, Lot, Isaac, and Jacob  
were plowmen and shepheardes.  
Joseph was a Magistrate; and a  
publike minister in the cōmon weal  
of Egypte vnder kyng Pharaο.  
Moses was a Shephearde, and  
kepte the shepe of Jethro hys fa-  
ther in lawe. Prieste of Madian.  
The Chyldren of Israell got their  
liuyng wyth harde and paynfull  
laboure in Egypte vnder kyng  
Pharaο. Dauid befoze he was a-  
noynted kyng of Israell was a  
shepheard. All the Priestes and  
Leuites of the olde lawe, euerpe  
man according to his vocacion la-  
boured by geuyng attendaunce  
in the tēple, by kyllyng of beastes,  
and

of the saythfull.

and offerynge sacrifices, by study<sup>Luke. i.</sup>  
inge the Scriptures of God, and <sup>Mal. ii.</sup>  
teachinge the same vnto the peo-  
ple. etce. Amos the Prophet, was <sup>Amos. i.</sup>  
one of the shepheardes at Ther-  
na. Abacuch the Prophete trauai <sup>Dant. xliii.</sup>  
led in husbandrie. Christ him selfe  
was a carpenter. The Apostles of <sup>Marke. vi.</sup>  
Christ were fythers. Paule labou- <sup>Math. xiii.</sup>  
red with hys own handes, and gat  
both his owne liuynge, and others  
that were wyth hym. Saynt Luke <sup>Actes. xxi.</sup>  
was a Philicion, and as some wy-  
teth a Paynter also. Aquila was <sup>Collo. iiii.</sup>  
a maket of tentes, of the whych oc-  
cupacion Saynte Paule was.  
Symon, Saynte Peters hoste <sup>Actes. xvi.</sup>  
was a Tanner. Dorcas that bet <sup>Actes. x.</sup>  
tuouse womanie made garmentes <sup>Actes. ix.</sup>  
wyth her owne handes, and gaue  
them to the pooze.

Ther was no good & godly man  
euen frome the begynninge of the  
world, which hath not practised su-

L.ii. what

The forres

what to get his liupnge, and lyued  
in some certein honeste and godlye  
vocacion, wherin he myght wyth a  
good conscience eate his breade.

The Magistrate is called of god  
to rule wyth the temporall swerde,  
to be gouernoure of the people, to  
promote goddes worde, to noyssh  
the preachers of the same, to exer-  
cise iustice, to defende the wydowe  
and fatherles, to conserue the com-  
mon weale, to banyshe all false reli-  
gion out of his realme, and to seke  
the quietenes and comoditie of his  
subiectes, euen as a father seketh  
the health and profite of hys natu-  
rall sonne. The spirituall minister  
is appoynted of God to rule wyth  
the swerde of the spirite, whych is  
the word of god, to rebuke sinners  
wyth the lawe, yea and to excommu-  
nicate them, if thei be obstinat and  
wyl not repent, to conforzte and che-  
ryshe the weake with the swete pro-  
mises



of the faythfull.

mises of the holy scripture, to encourage the stronge, & to exhorte them to go forward vntyl they were ancient, and be perfect in Chyistes religion, to minister the sacramentes, to make colleccions for the poore, to mayntein hospitalitie, for the relief of the nedie. The subiecte is called of god to obey, and to be in subiection vnto his superiours, and eue-ry one of them is bound by the cōmaundemēt of god, to lyue in their vocaciō. The Lawer, in pleadynge and defending pooze mens causes: The Shomaker, in making shoes, the Tailour, in making garmētes, the Merchaunt, in occuppyng merchandise faythfullye and trulie, the Scholemaster, in bringyng vp his scholers godly and vertuously, the Father of the household, to prouide for his familie, the Mother of the household, to looke vpon thynges pertyning to the house, and to see

The Fortres

her familie well gouerned, and so forth in al other personnes, in what soeuer state God hath called them. Euerie man in his vocacion ought to laboure, and by no meanes to be idle. And who so dothe, God wylle blesse his labourers, and sende hym wherewyth abundauntlie to lyue. Theo. The wyse manne saythe: the slugherde ploweth not for colde, wherefore he beggeth in herueste, and getteth nothinge. He that gathereth in heruest, is a wyse sonne: but he that is idle in somer, is the sonne of confusion. Againe: He that tylleth his fielde shall be satisfied, but he that is idle, shall suffer hunger. Philemon. God in deede hath promised to fede vs, but yet so, that we oure selues laboure for oure liuinge. God hath promised vs saluacion in Chryste Iesu, yet so, that wee beleue hys promise

320. xx.

320. xxviii.

of the saythfull.

myse, and labour to the bittermost  
of our power, to frame oure lyues  
accordynge to hys blessed wyll.

David saythe not onlye, Spera in  
do mino, truste in the Lorde, but he  
addeth vnto it, et fac bonitatem,  
and do good. All oure assistance  
and truste, must be reposed in God,  
and all good thynges muste be lo-  
ked for at his hand, yet must we do  
that lyeth in oure power concer-  
nyng all those thynges that wee  
desyre to obtayne of God.

Therefore Chryste saythe: Take  
no thought. He sayth not, labour  
not. The peniue care and thought  
takynge for our liuyng, wherwith  
the Heathen be so greatly disqui-  
eted, we must caste away from vs;  
and laie it vpon God, which careth  
for vs: but as for labour, whych is  
laped vpon vs of God as a Crosse  
for oure synne, and disobeience in  
X.iiii. Adā,

Psal. xxxvii.

Matth. vi.



### The Fortres

Adam, we may not refuse, euery mā  
in his vocacion, but ioyfullpe take  
it vpon vs, and geue god thanks,  
that by suche meanes without our  
care and thought takyng, he wyll  
fede vs accordyng to his worde.  
For what are all oure paynes, la-  
bours, and trauailes, if god blesse  
them not: as the Psalmograph say  
eth: Except the lord build the house  
their labour is but lost that bulde  
it. Except the lord kepe the citie, he  
watcheth but in vaine that kepeth  
it. Chri. We thinke the occasion of  
thys dearth, wherwyth we are now  
oppzessed, is not so greatly to be ac-  
ribed vnto the couetousnes of cer-  
teine gredye gripes, as vnto oure  
owne selues, vnto our vngodlines  
and dissolucion of lyfe, whiche so  
lyue, as though there were no God  
at all, so behaue oure selues, as  
thoughe there were neither heauen  
noz hell. They whych haue the gos-  
pel

of the faythfull.

pell swymminge in their lyppeg, so  
liue cleane contrary to the doctrine  
of the gospell, as though ther were  
no gospell at all. In ambition, in  
pride, in couetousnes, in enuye, in  
malice, in wātonnes of lyfe. &c. thei  
geue place to none. Another sorte  
are so drowned in papistry, in super  
sticion, in hipocrisie. &c. and burne  
wth suche an immortall hatred a-  
gainste gods worde, that they can  
neither abyde that (otherwyle then  
it shall serue their phansie) nor the  
preachers of it, nor yet suche as a  
uaunce it. Can God do any other  
wyle then sende his plages, where  
such impiety & vngodlines reigne?  
It commeth from gods great mer  
cies, that we be not consumed, and  
handled as Sodome & Gomorre.  
But our owne damnacion slepeth  
not, if we do not bothe shortly and  
earnestly repente and amende.

Phil. Trueth it is in dede, that god  
manie

The Fortres

in many times sendeth the plague of fa-  
myne into the worlde for sinne,  
as it came to passe in the tyme of  
that moste wycked an idolatrous  
kyng Ahab, and at diuerse other  
tymes. And Moses that most excel-  
lente Prophet of God, sayth: If  
thou wylte hearken diligently vnto  
the voice of the lord thy god, to ob-  
serue & do al his cōmaundemētes,  
whych I cōmaunde the this daye,  
the lord wil set the vp on hie aboue  
all nacions of the earthe. And all  
these blessings shall come on the,  
and ouertake the, if thou wylt her-  
ken vnto the voice of the Lord thy  
god. Blessed shalt thou bee in the  
towne, and blessed in the fieldes.  
Blessed shall be the frute of thy bo-  
die, the frute of thy ground, and  
the frute of thy cattell, the frute of  
thy oren, and thy flockes of shepe.  
Blessed shall thy almyce be, and  
thy store. Blessed shalt thou bee  
bothe



of the faytfull.

both when thou goest out, and blessed when thou comest in. &c. The Lord shall commaund the blessing to be with thee in thy store houses, and in all that thou setteste thyne hande to. &c. The Lord shall make thee plenteous in goodes, in the frute of thy bode, in the frute of thy cattell, and in the frute of thy ground. &c. The Lord shall open vnto thee hys good treasure, euen the heauen, to geue rayne vnto thy lande in due ceason, and to blesse all the laboures of thyne hande. &c. But and if thou wylte not herken vnto the voyce of the Lord thy god, to kepe and do all his commaundementes and ordinaunces, which I commaunde thee this daie, then all these curses shall come vpon thee, and ouertake thee. Cursed shalt thou bee in the towne, and cursed in the field. Cursed shall thine almyr be, and thy store.

Cursed

### The Fortres

Cursed shall the frute of thy bodeye  
and the fruite of thy lande be, and  
the fruite of thy oxen, & the flockes  
of thy shepe. And cursed shalt thou  
be when thou goeste in, and when  
thou goest out. And the lord shall  
send vpon the famine, hunger and  
goyng to naught in all thynges  
that thou settest thine hand to, vn-  
tyll thou be destroyed and brought  
to naught quykely, because of the  
wyckednes of thyne inuencions, in  
that thou hast forsaken the lord.  
And the heauen that is ouer thy  
heade shall be brasse, and the earthe  
that is vnder thee, Iron. And the  
Lorde shall turne the rayne of thy  
lande vnto poudre and duste, euen  
from heauen shall they come doune  
vpon thee, vntyl thou be broughte  
to naught. &c. Thou shalt carrie  
much sede out in to the fielde, and  
shalt gather but lytle in: For the  
vermine shall destroy it. The Pro-  
phet

of the saythfull.

phet Esai also saythe : If ye be lo<sup>u</sup>  
upnge and obediēte , ye shall eate Esai. 1.  
the good thinges of the earth. But  
if ye bee obstinate and rebellious,  
ye shal be deuoured with the sword.  
For thus the lorde hath promised  
wyth his owne mouth. These sen-  
tences, with many other in the holy  
scripture do euidentlye shewe, that  
the plague of famine and hunger is  
sent vnto vs of god for our sinnes.  
Rule. It is conuenient therfore,  
that we all harken to the admoni-  
tion of God geuen by the Psalmo-  
graphie, whyche is, that there be no Psalm. lxxxv.  
straunge God amonge vs, nor that  
we worshyppe any other God, but  
hym alone, whych only is the lorde  
our god that deliuered vs oute of  
the spirituall Egipte, that is, from  
the seruitude and tyrannye of Sa-  
tan. If we so do, God promisyth  
that he wyll geue vs what soeuer  
we aske of hym. He wyll feede vs  
with



The Fortres

wyth the finest wheat floure, yea & satisfie vs wyth hony out of the stonie rocke. But to obtaine of God this abundaunce & wealth, we may worship, and haue no straunge goddes. These straunge & new founde gods, are not only idolles and mannettes made of wood or stone, whiche in tymes past the simple and folythe ignozant people worshipped as gods, but the abhominable vices, whych reigne so comonly nowe amonge vs, I meane couetousnes, pryde, ambition, glotonie, lecherie, malyce. &c. These are straunge goddes. These muste we put vute of our breastes, if we wyl haue god mercyfull and liberall vnto vs.

For is thys reasonable for vs to serue straunge goddes, and to geue ouer oure selues as bonde slaues to them, and yet to requyre our wages and rewarde of the true and onely liuyng God? What fellowship hath

of the faythfull.

hath righteousnes wyth vnrigh-  
teousnes? What company hath light  
wyth darkenes? What cōcord hath  
Christ w<sup>th</sup> Belial? Either what part  
hath he y<sup>e</sup> beleueth wyth an infidell?  
How agreeth the tēple of god wyth  
idolles? Know ye not saith. s. Paul  
how that to whom soeuer ye cōmit  
your selues as seruantes to obey,  
his seruantes ye are to whō ye obey,  
whether it be of sinne vnto deathe,  
or of obediēce vnto ryghteousnes?  
Euery one y<sup>e</sup> doth sinne, is the ser-  
uant of sinne, saith Christ. We must  
first of al be gods seruantes, before  
we flatter our selues w<sup>th</sup> the obtey-  
ning of the good thinges promysed  
by god, or elles we deceiue our sel-  
ues. If we be once the seruantes of  
god, and faithfully continue in his  
seruice, then maye we be bolde to  
are of h<sup>is</sup>pin oure wages, and to per-  
swade oure selues, that all the con-  
fortable Histories and sentences,  
which

1. Cor. vi.

Roma. vi.

John. viii.

whych we reade in the holpe scrip-  
 tures, pertaine vnto vs, otherwysse  
 we haue no moze to do wyth them,  
 then the Turcke or the Jewe. And  
 if we receiue anye good thyng at  
 the bande of god beyng not his ser-  
 uauntes, we receiue it as all other  
 Infidelles do, vnto our damnaciō.  
 phil. I confesse neyghbour Eusebi-  
 us all this to be true, whyche you  
 haue now spoken. Neyther meante  
 I by talking so much of gods gen-  
 tlenes and liberalitie, & by alledge-  
 ynge all these comfortable histories  
 and sentences, to stablyshe the Ido-  
 laters in their Idolatrie, the wyck-  
 ed in their wyckednes, the coue-  
 tous worldynges in their coue-  
 tousenes, the proude in their pride,  
 the lecherous in their lecherie, the  
 idle bellies in their idlenes. &c. and  
 yet notwithstanding to loke foral  
 those good thynges at the hand of  
 god, whych belonge vnto his ser-  
 uauntes,



of the faythfull.

nauntes, as he wytnelleth by the  
Prophete, but to declare for your Ecal. 1. 15.  
conforte and myne, that so manye  
as geue them selues ouer to God,  
beleue in him, feare him, serue him,  
and lye accorpyng to their voca-  
cion, shall neuer peryshe for hon-  
ger, but at all tymes haue what so-  
euer is necessarye for them. And if  
any shuld chaunce to famishe (whi-  
che seldome or neuer happeneth)  
God suffereth them so to do, partly  
that he may the soner call them vnto  
hys glorie, partlye, that their  
death maye turne vnto the greater  
dampnation of suche vnnmercifull  
monstrues, as suffered the seruaun-  
tes of god to peryshe for hunger.

Theo. We knowe your godlye en-  
tente, brother Philemon, neyther  
doth our neyghboure Eusebius o-  
therwyle take the matter. And I  
for my parte thanke you ryght her-  
tely for your godlye admonicions,

M. 1.

scelp

The fortres

frely confesseinge that I am muche  
edified by your talke, and strongly  
enarmed agaynst the dartes of po-  
uertie and hunger, when soeuer thei  
shall go aboute to oppresse me.

Christo. We all confesse no lesse.

Eule. I spake that I spake, to this  
ende, that men shulde not flatter  
them selues w<sup>th</sup> the swete & comforta-  
ble promises of god, when they lyue  
in all wyckednes, and abhominaci-  
on, whych promises pertyne not  
vnto them, but vnto the faythfull  
seruauntes of god, whych shall en-  
ioye no lesse at the hande of god,  
then he hath promised. If they wyl  
enioye the lyke commoditie, they  
must do the like seruise. Thei must  
away with their straunge and new  
founde goddes, I meane, pryde, co-  
uetousenes, gluttonie, whoredome,  
malice, &c. and serue the onely true,  
and liuyng God. Philemon. Well  
neyghbours, to knyt vp our talke  
with

of the faythfull.

wyth fewe wordes, ye haue heard  
howe beneficiall God is to them  
that put theyre truste in hym, and  
lyue accordyng to theire vocacion:  
so that those that be faytheful nede  
not to despayre of comfort, seme the  
scarfenes of thynges so greate, that  
it bryngeth presente deathe almoste  
wyth it. . . For in that dearthe and  
penurte, the faytheful man that ca-  
steth hys care on God, and han-  
geth wholly on hys fatherlye pro-  
uidence, maye well saye wyth the  
Psalmograph. If I walcke in the  
myddes of the shadowe of deathe,  
I will not be afrayde of any euell,  
for thou arte wyth me. God is euer  
present wyth hys people in al their  
tribulacion, & he wyl vndoubtedlie  
delyuer them, & saue them harmles.  
Thys nowe remayneth, that when  
ye come amonge the poore neadpe  
Christians, ye conforthe them wyth  
these swete scriptures that ye haue

Psalm. xxi.

Psalm. xxi.

M. ii. heard,



The Fortres

hearde, which wythout all doubt  
shal greatly stirre and quiete their  
myndes, and refrayne them frome  
attemptyng any vnlawful redresse  
of thynges after this. Agayne, ac-  
cordinge to your habilitie, releue  
their pouertie wyth your ryches.  
Exhorthe your ryche neyghbours  
lykewyse to be beneficiall to the  
poore, as the faythful stewardes of  
God, remembryng that vnto that  
ende god hath endued them wyth  
theyr possessions. Praye vnto god  
that he maye geue vnto the coue-  
touse worldynges, a merciful and  
liberall herte, that after thys they  
maye no lesse wyllynglye seeke the  
profite of their neyghbours, then  
hitherto they haue soughte theyr  
owne priuate lucre, and singulare  
commoditie. To conclude, pray vn-  
to god, that euerie one of vs maye  
so lyue, and so frame our lyfe accor-  
ding to his wyl, that he may vouch  
safe

of the faythfull.

safe to blesse vs, and send vs necessaries  
for our liuyng, that we may the more frelye,  
and wpth the more quiete mindes, serue him in holines  
and ryghteousnes all the dayes of Luke. 1.  
oure lyfe. Well neyghboutes, I praye you take  
the paynes to come into the parlour wpth me. Ye shall  
take your parte of suche homelye fare as I haue. And I praye you  
be no straungers: The oftter ye come the more welcomè shall you be.

Euse. We thanke you moste gentle  
neyghboure Philemon, and praised be the lord  
for your godlye and comfortable exhortacions. Chrl.

A M E N.

¶ (.) ¶

Gene the glorie to god  
alone.

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**C**um privilegio ad impre-  
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